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Justic. de Banco Regis Ano 1679
Pr. W. Shrewsbery at The sign of The Bible in Duck Lane & John Leigh

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CONTEMPLATIONS MORAL AND DIVINE:

In two Parts.

By *Sir* Matthew Hale *Knight*, *late Chief Justice of the* Kings-Bench.

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CONTEMPLATIONS
MORAL
AND
DIVINE.

THE PREFACE.

THE Author *of these Writings is a person of great Learning, great Judgment and Wisdom, and of great Virtue and Piety. He hath written divers learned and compleat Works upon other Subjects*; but for these Writings *here published, they were* written, *as were also many others of the like nature,* ex tempore, *and* upon this occasion, 'It hath been his custom 'for many years, every Lord's Day in the afternoon after 'Evening Sermon (between that and Supper-time) to em-'ploy his thoughts upon several Subjects of Divine Con-'templations: and as things came into his thoughts, so he 'put them into writing; which he did for these two Reasons. '1. That he might the more fix his Thoughts, and keep 'them from diversion, and wandring. 2. That they might 'remain, and not be lost by forgetfulness or other interven-'tions.

And as this was the occasion and manner of his writing them, so this doubtless was all that he intended in them, unless moreover to communicate them to his Children or some particular Friends in private upon occasion: but for publishing them, *certainly he had not the least thoughts of any such thing; much less hath he revised them for that purpose; nor so much as read over some of them since he wrote them; nor indeed so much as finished some of them. Nay so far was he from any thoughts of publishing them, that when he*

was importuned but to give his consent to the publication of them, he could not be prevailed with to do it. And therefore that they are now published, the Reader must know that they are published not only in their native and primogeneal simplicity, but without so much as the Authors privity to it.

And thus much I thought my self obliged, even in justice to the Author, to acquaint the Reader with, and ingenuously to acknowledg, and take upon my self the fault; if any thing less perfect and compleat, or any wise lyable to exception, shall appear in these Papers, seeing they were neither written with any intention to be published, nor revised by the Author, nor are published with his knowledg.

But this again on the other side obligeth me to render some Account of my doing herein, *I confess I approve not the thing in general, that is, the publication of another's Writings without his consent or privity: But yet I know very well that those things which in the general are for the most part unlawful, may yet be so circumstantiated in a particular case, as that they may become not only lawful, but very commendable to be done in that case: and such a special case I take this to be. And though I think my self accountable to the Author chiefly, if not to him alone, for what I have done in this case, yet some account thereof I shall give to the Reader, so far at least as concerneth these Writings, or is necessary for him to be acquainted with.*

When I first met with some of these Writings, and obtained the perusal of them, I thought them well worth my pains to transcribe: which I did, partly for my own use; and partly, seeing them written in loose and scattered Papers, to preserve them from that danger of perishing, from which I conceived the Author's larger and more compleat Works to be more safe and secure. And having collected a pretty considerable stock of them, I communicated some of them, as I saw occasion to some friends, some of them persons of good judgment and learning, who very much commended

mended the same: and scarce any that saw them, but said 'twas great pity but they should be Printed. But besides the Approbation of them by all to whom I did communicate them, I perceived that they had a real effect to the good and benefit of some who perused them: and this experience of the good effects which they produced by my communication of them to a few friends in private, did further confirm my own opinion of them, that they must certainly do much good if published: and being made common, have the same good influences upon many, which I found they had upon some of those few to whom they were communicated in private: But for the Manuscript Copies which I had; they were not sufficient for all those fair opportunities of doing good with them, which I saw even among my own friends and acquaintance. Whereupon I solicited the Author *to publish them, or at least to give his consent to the publication of them; but could not prevail with him for either, although I know that no motive or argument is more prevalent with him than that of Doing good. But when I perceived as I thought, that the chief reasons why he would neither publish them himself, nor give his consent to the publication of them, were such as would be of no force against the* publication of them without his privity *or knowledg, I began to consider of doing that.*

But before I resolved upon it, I sent two of the largest of them to a person, whose judgment I know the Author doth much esteem, to have his Opinion of them, not letting him know either who was the Author, or who sent them to him, and having received his Opinion and commendation of them, and that he judged them like to do much good, and such as would be very seasonable to be published, I began further to consider whether and how they might be published without *either* Wrong or Injury *on the one side,* or Offence *on the other,* to the Author. *And for the former I reckoned that* his concern *in it was either* in respect of the Disposal of the Copy, *wherein would be no great*

difficulty

difficulty; *or more especially* in respect of the Writings *to be published, if either there should occur any thing therein not fit to be made publick; or if they were not so well polished and perfected as might be for his credit and reputation.*

And although this might seem to be provided for in some sort by Concealing his Name *(which truly I should much rather have made known but that I knew I must then venture doubly to incur his displeasure) yet I looked upon this as but a* weak and insufficient *provision, in as much as it is not unusual for Learned men even from the very style and genius of writings to discover the writers; an experiment whereof I had seen in a person of learning and parts, to whom, upon occasion, I once shewed one of the writings of this Author, but purposely concealed who the Author was, whom notwithstanding he soon discovered from the writing it self, telling me he knew no man that did think at that rate, but such a person, who was the Author indeed. And the truth is, these writings do not obscurely speak their Author, being a most lively representation of him, that is, of his Mind and Soul, and of that Learning, Wisdom, Piety and Virtue, which is very eminent and conspicuous in him; particularly that of the* Great Audit, *which I use to look upon as his very Picture, wherein representing the Good Steward passing his Account, it was impossible for him not to give a lively Representation of himself; as every Character of a truly wise and virtuous person must needs agree with him who is really such; and they who are eminently such, can hardly be unknown: and therefore it is not impossible that some, even from the consideration of the work, may discover the workman, besides many other occasions of discovery which may happen.*

But as I thought this too weak and insufficient, so I could not but think it altogether needless *and* unworthy *both the excellent Author, and these his pious and excellent Meditations, to be made use of to that end; and should much*

rather

rather have abſtained from publiſhing them at all, than have relyed upon ſuch a ſhift, if I had thought that they had ſtood in any need thereof. But as it was only their real Worth and Excellence and Uſefulneſs which moved me to deſire their publication, ſo I was verily perſwaded, and as well aſſured as I could be in any Writings of my own, and that not upon my own opinion only, but upon the judgments of others alſo, that no thing liable to exception *doth occur in them, or any thing conſiderable that is queſtionable which hath not other approved Authors who ſay the ſame: and the truth is, the Subject of them is ſuch as is not like to afford much matter of that nature; theſe being Moral and Practical things, whereas they are for the moſt part matters of Speculation, and of curious (I had almoſt ſaid preſumptuous) and unneceſſary, if not undeterminable Speculation, which make the great ſtirs, and are the matter and occaſions of greateſt controverſie, eſpecially among them of the Reformed Religion.*

And though theſe Writings *never underwent the laſt Hand or Pencil of the Judicious Author, and therefore, in reſpect of that perfection which he could have given to them, be not altogether ſo compleat as otherwiſe they might have been, yet if we conſider them in themſelves, or with reſpect to the Writings which are daily publiſhed, even of learned men, and publiſhed by the Authors themſelves, theſe will be found to be ſuch as may not only very well paſs in the Crowd, but ſuch as are of no vulgar or common ſtrain.* The Subjects *of them indeed are common Themes, but yet ſuch as are of moſt weight and moment in the Life of Man, and of greateſt concernment; as in Nature thoſe things which are of greateſt uſe and concernment, are moſt common. But* the matter of his Meditations *upon theſe Subjects is not common: For as he is a man that thinks cloſely and deeply of things, not after a common rate, ſo his Writings, his moſt* ex tempore *Writings, have a certain Genius and Energy in them, much above the common rate of*

Writers.

Writers. And though these were written ex tempore, *and in such a manner as hath been said before, yet the matter of them is for the most part such, as he had before well digested, and, as a Scribe instructed to the Kingdom of Heaven, had treasured up in his Heart, and out of this good treasure of his Heart, and the abundance of it, he produceth these good things; things which he looked upon as of greatest concern, and most worth his serious consideration, and had accordingly weighed and considered. And for* the Stile, *it is suitable to the Matter, Significant, Perspicuous and Manly; his words are Spirit and Life, and carry Evidence and Demonstration with them, Moral and Experimental Demonstration:* Vox non ex ore, sed ex pectore emissa. *And if we take these Writings altogether, and weigh them duly and candidly, without any vain humour of critical and pedantick censoriousness, we may therein no less observe the worth and excellence of their Author, especially considering in what manner they were written, than in his more elaborate Works: and being written and published in this manner, they do more evidently demonstrate the reality of his Honest, Virtuous and Pious Principles, than had they been designed to be published, and been published by himself; which perhaps may render them not less acceptable to some Readers not of the lower rank.*

So that considering the Writings themselves, I could not think that there was any thing therein, whether of matter or form, which could render the publication of them injurious or prejudicial to the Author in the least in any of the respects afore mentioned. Yet notwithstanding, for the greater security, I thought it might be fit, and but just to give this true and ingenuous account both of the occasion and manner of his writing, and of the publication of them without his privity and knowledg. And this I conceived might be a just and sufficient means to secure the Author against all exceptions, as that which would wholly acquit him in

the

the judgment of all reasonable men, and transfer the blame, if any should be, to my self, which yet was no more than what I must have resolved to have undergone had they been my own Writings which I had published.

It remained therefore only to consider how this might be done, as without injury in other respects, so without Offence to the Worthy Author. And for this, two things did not a little encourage me. 1. *The Honesty of my Design, and Sincerity of my Intentions in it:* and 2. *The Candor and Goodness of the Author. His Candor I knew to be such, that I doubted not of a fair and favourable construction of my Design and Intentions. And I knew his Goodness, Affection and Readiness to do Good, to be such, that he could not but approve my Design, that is, to do Good; the doing whereof I knew to be a thing of greater weight with him than all his reasons against the Publication: And that much good may be done by the publication of these Writings, I could assure him upon my own experience of the effects I had seen already produced by them in Manuscript. All which, when he should consider, I was perswaded, though perhaps he might at first be a little surprised with the unexpected publication of them, yet he could not be much offended at it. And then if I could publish them without either Injury or Offence to him, I reckoned it all one in effect as if I had had his consent before to it. And hereupon I resolved at last upon it; and upon these considerations have made thus bold with this excellent person and my very good friend for the Good of others, which I should not have done for any private advantage to my self whatsoever.*

I doubt not but the Reader will be very desirous to know who the Author *of these Excellent Meditations is; and truly I was no less desirous that he should know it; and that for no inconsiderable Reasons:* 1. *As it hath always been one of the most usual and constant Means and Methods, which Almighty God hath, in all Ages and Nations, used*

for

for the promotion of the Good of Mankind, to raise up eminent Examples of Virtue; so he hath been pleased to make this Author one of them in this Age and Nation: and because the Efficacy of the Examples of Virtuous Actions doth no less depend upon the Principles from whence they proceed, than doth the intrinsick Virtue and Goodness of the Actions themselves, the Publication of these Writings, which so plainly manifest his Principles, could not but be of great use to render his Excellent Example the more effectual, and so become subservient to the Gracious designs of the Divine Providence. 2. In like manner on the other side, the known Worth and Virtue, and Learning, and Prudence of the Author, would certainly have made these his Writings, how excellent soever of themselves, yet more prevalent with many. 3. And because he is well known to be a person of extraordinary and admirable sagacity, dexterity, and impartiality in the search and the discovery of the truth of matters in question, and hath (though that be not so generally known) with much care and diligence, considered and examined the Reasons and Evidences, both Natural and Moral, of Religion; these Writings, which so plainly manifest, though upon another occasion, his Sense and Judgment of the Christian Religion, might be of good use to ease many of the doubts and scruples of some persons, and to check the vain and inconsiderate presumption of others, about Religion. And his Judgment in the case is the more considerable, as in respect of his great ability, and the care and diligence which he hath used in the examination of it; so in respect of his freedom from all those things, whether of Natural Constitution, or of Profession, or Worldly Interest, which may be by some suspected to prejudice or byas the Judgments of others. And therefore I doubt not but some, who have a great respect for his person, and may perhaps not have the same thoughts of Religion which he hath, when they should see his Judgment in the case, might by the Authority thereof be moved to a further

and

and better consideration of it. 'Tis true, the Life of Religion is very visible in his life and Actions, which are all the genuine product of a sound and well-grounded perswasion of the Truth of that Faith, which overcometh the World, and hath indeed set him much above it, yet because common Prudence may move a sober and considerate man to an external conformity to so reasonable a Religion, and to the practise of those excellent Virtues which it requires, these Writings may possibly give more satisfaction to some concerning his Judgment in the case, than his Life and Actions, and in that respect they may possibly come forth with some advantage, being Written and published in this manner; for here we may read his most intimate and retired Thoughts.

And for these Reasons I much desired to have prefixed his Name, or at least to have let the Reader know who he is; but I know that that would certainly have been displeasing to him; and therefore having made so bold with him in the Publication of these his Writings, I would not presume further to discover who he is, though for so just and honest ends; but have purposely left out some passages which would too plainly have made him known.

Being far distant from the Press, there may possibly be some few Typographical Errata's, *more than otherwise there should have been; but I hope that care hath been taken, that they are not many, nor very considerable; but that the sense will enable the Reader to amend them.*

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Ut Nox longa quibus mentitur amica, Dieſque
Longa videtur opus debentibus, ut piger Annus
Pupillis, quos dura premit cuſtodia matrum:
Sic mihi tarda fluunt ingrataque tempora, quæ ſpem
Conſiliumque morantur agendi gnaviter id quod
Æque pauperibus prodeſt, locupletibus æque,
Æque neglectum pueris, ſenibuſque nocebit.

Of the Conſideration of our

LATTER END

And the Benefits of it.

DEUT. XXXIII. 29.

O that they were wiſe, that they underſtood this, that they would conſider their Latter End!

IT may be probably thought, that the principal intention of this Wiſh of *Moſes* was, That the People of *Iſrael* had a due conſideration of their *final rejection*; the ten Tribes for their Idolatry, and the two Tribes for their Crucifying of the *Meſſias*; and not only of that ſtate of Rejection, but of the cauſes of it, namely, Idolatry and rejection of the *Meſſias*; which conſideration would have made them wiſe and prudent to avoid thoſe great Apoſtaſies which ſhould occaſion ſo terrible a deſertion and rejection by God.

But certainly the words contain an evident truth, with relation to every particular Perſon, and to that latter End that is common to all mankind, namely, their *latter end by death*, and ſeparation of the Soul and Body; the due conſideration whereof is a great part of Wiſdom, and a great means to attain and improve it; and very many of the ſins and follies of Mankind, as they do in a great meaſure proceed from the want of an attentive and ſerious conſideration of it; ſo would they be in a great meaſure cured by it.

It is the *moſt certain, known, experienced truth* in the World, *that all men muſt die*; that the time of that death is uncertain; that yet moſt certainly it will come, and that within the compaſs of no long time: Though the time of our Life might be protracted to its longeſt period, yet it is ten thouſand to one that it will not exceed fourſcore years; where one man attains to that age, ten thouſand die before it; and this Lecture is read unto us by the many caſualties and diſeaſes that put a period to the Lives of many in our own experience and obſervation; by the many warnings and monitions of Mortality that every Man finds in himſelf, either by the occurrences of Diſeaſes and Weakneſſes, and eſpecially by the declinations that are apparent in us if we attain to any conſiderable age; and the weekly Bills of Mortality in the great City, where weekly there are taken away ordinarily three hundred Perſons: The Monuments and Graves in every Church and Church-yard do not only evince the Truth of it, whereof no man of underſtanding doubts, but do inceſſantly inculcate the Remembrance of it.

And yet it is ſtrange to ſee that this great Truth, whereof in the theory no man doubts, is *little conſidered* or thought upon by the moſt of Mankind: But notwithſtanding all theſe monitions and remembrances of Mortality, the living lay it not to heart, and look upon it as a buſineſs that little concerns them; as if they were not concerned in this common condition of Mankind, and as if the condition of Mortality only concerned them that actually die, or are under the immediate Harbingers of it, ſome deſperate or acute Diſeaſes; but concerned not them that are at preſent in health, or not under the ſtroke of a mortal ſickneſs. The *Reaſons of this Inconſiderateneſs* ſeem principally theſe:

1. That Men are not willing to entertain this unwelcome thought of their own latter End; the thought whereof is ſo unwelcom and troubleſom a Gueſt, that it

ſeem

ſeems to blaſt and diſparage all thoſe preſent enjoyments of Senſe, that this Life affords: Whereby it comes to paſs, that as Death it ſelf is unwelcom when it draws near; ſo the thoughts and pre-apprehenſions of it becomes as unwelcom as the thing it ſelf.

2. A vain fooliſh conceit that the conſideration of the Latter End is a kind of preſage and invitation of it; and upon this account I have known many ſuperſtitiouſly and fooliſhly to forbear the making of their Wills, becauſe it ſeemed to them ominous, and a preſage of Death; whereas this conſideration, though it fits and prepares a Man for Death, it doth no way haſten or preſage it.

3. A great difficulty that ordinarily attends our humane condition, to think otherwiſe concerning our condition than what at preſent we feel and find. We are now in health, and we can hardly bring our ſelves to think that a time muſt and will come, wherein we ſhall be ſick: We are now in life, and therefore we can hardly caſt our thoughts into ſuch a mould to think we ſhall die; and hence it is true, as the common Proverb is, That *there is no Man ſo old, but he thinks he ſhall live a year longer.*

It is true, this is the way of Mankind to put far from us the evil Day, and the thought of it; but this our way is *our folly*, and one of the greateſt occaſions of thoſe other follies that commonly attend our lives, and therefore the great *means to cure* this folly and to make us wiſe, is wiſely to conſider our Latter End. This Wiſdom appears in thoſe *excellent Effects* it produceth, which are generally theſe two: 1. It teacheth us to *live well.* 2. It teacheth us to *die eaſily.*

1. For the former of theſe, the conſideration of our Latter End doth in no ſort make our lives the ſhorter, but it is a great means to make our lives the better.

1. It is a great monition and *warning* of us *to avoid*

Sin, and a great means to prevent it. When I ſhall conſider that certainly I muſt die, and I know not how ſoon, why ſhould I commit thoſe things, that if they haſten not my Latter End, yet they will make it more uneaſie and troubleſome by the reflection upon what I have done amiſs? I may die to morrow; why ſhould I commit that evil that will then be gall and bitterneſs unto me? would I do it if I were to die to morrow? why ſhould I then do it to day? perchance it may be the laſt Act of my Life, and however let me not conclude ſo ill; for, for ought I know it may be my concluding Act in this Scene of my Life.

2. It is a great motive and means to put us upon the beſt and moſt profitable *improvement of our time*. There be certain civil and natural Actions of our lives that God Almighty hath indulged and allowed to us, and indeed commanded us with moderation to uſe: As the competent ſupplies of our own Natures with moderation and ſobriety; the proviſions for our Families, Relations, and Dependances, without covetouſneſs or anxiety; the diligent and faithful walking in our Callings, and diſcharge thereof: But there are alſo other buſineſſes of greater importance, which yet are attainable without injuring our ſelves in thoſe common concerns of our Lives: namely, our Knowledge of God, and of his Will: of the Doctrine of our Redemption by Chriſt; our Repentance of Sins paſt; making and keeping our Peace with God; acquainting our ſelves with Him, living to His Glory; walking as in His Preſence; Praying to him; learning to Depend upon Him; Rejoycing in Him, walking thankful unto Him. Theſe, and ſuch like as theſe, are the great Buſineſs and End of our Lives, for which we enjoy them in this World; and theſe fit and prepare us for that which is to come: And the conſideration that our Lives are ſhort and uncertain, and that Death will ſooner or

later

later come, puts us upon this reſolution and practice to do this our great Work while it is called to day; that we loiter not away our Day, and neglect our Task and Work while we have time and opportunity, leſt the Night overtake us when we cannot work; to gain Oyl in our Lamps before the Door be ſhut: And if Men would wiſely conſider their Latter Ends, they might do this great Buſineſs, this One thing neceſſary, with eaſe and quietneſs; yea, and without any neglect of what is neceſſary to be done in order to the common neceſſities of our Lives and Callings. It is not theſe that diſable us and rob us of our time: But the Thieves that rob us of our time, and our One thing neceſſary, are Negligence, exceſs of Pleaſures, immoderate and exceſſive Cares and ſolicitouſneſs for Wealth, and Honour, and Grandeur; exceſſive eating and drinking, curioſity, idleneſs: Theſe are the great conſumptives that do not only exhauſt that time, that would be with infinite advantage ſpent in our attainment, and perfecting, and finiſhing the great Work and Buſineſs of our Lives; and then when Sickneſs come, and Death come, and God Almighty calls upon us to give up the Account of our Stewardſhip, we are all in confuſion, our Buſineſs is not half done, it may be not begun; and yet our Lamp is out; our Day is ſpent; night hath overtaken us; and what we do is with much trouble, perplexity, and vexation; and poſſibly our Soul takes its flight before we can finiſh it. And all this would have been prevented, and remedied, by a due conſideration of our Latter End; and that would have put us upon making uſe of the preſent time, and preſent opportunity, to do our great Work while it is called to day, becauſe the night cometh when no Man can work.

3. Moſt certainly the wiſe conſideration of our Latter End, and the employing of our ſelves, upon that

Account upon that One thing neceſſary, *renders the life the moſt contenting and comfortable* life in the World. For as a Man, that is a Man afore-hand in the World, hath a much more quiet life in order to Externals, than he that is behind-hand; ſo ſuch a Man, that takes his opportunity to gain a ſtock of Grace and Favour with God, that hath made his peace with his Maker through Chriſt Jeſus, hath done a great part of the chief buſineſs of his Life, and is ready upon all occaſions, for all conditions, whereunto the Divine Providence ſhall aſſign him, whether of life or death, or health or ſickneſs, or poverty or riches; he is as it were afore-hand in the buſineſs and concern of his everlaſting, and of his preſent ſtate alſo. If God lend him longer life in this World, he carries on his great buſineſs to greater degrees of perfection, with eaſe, and without difficulty, trouble, or perturbation: But if Almighty God cut him ſhorter, and calls him to give an account of his Stewardſhip, he is ready, and his Accounts are fair, and his Buſineſs is not now to be gone about; *Bleſſed is that Servant whom his Maſter when he comes ſhall find ſo doing.*

II. As thus this Conſideration makes Life better, ſo it *makes Death eaſie.*

1. By frequent conſideration of Death and diſſolution, he is taught not to fear it; he is, as it were, acquainted with it afore-hand, by often preparation for it. The fear of Death is more terrible than Death it ſelf; and by frequent conſideration thereof, a Man hath learned not to fear it. Even Children by being accuſtomed to what was at firſt terrible to them, learn not to fear.

2. By frequent conſideration of our Latter End, Death becomes to be no ſurprize unto us. The great terror of Death is when it ſurpriſeth a Man unawares; but anticipation and preparation for it, takes away any poſſibility

poſſibility of ſurprize upon him that is prepared to receive it. *Bilney* the Martyr was uſed, before his Martyrdom, to put his Finger in the Candle, that ſo the Flames might be no novelty unto him, nor ſurprize him by reaſon of unacquaintedneſs with it; and he that often conſiders his Latter End, ſeems to experiment Death afore it comes, whereby he is neither ſurpriſed nor affrighted with it, when it comes.

3. The greateſt ſting and terror of Death, are the paſt and unrepented Sins of the paſt Life; the reflection upon theſe is that which is the ſtrength, the elixir, the venom of Death it ſelf. He therefore that wiſely conſiders his Latter End, takes care to make his peace with God in his life time; and by true Faith and Repentance to get his Pardon ſealed; to enter into Covenant with his God, and to keep it; to husband his time in the fear of God; to obſerve his Will, and keep his Laws; to have his Conſcience clean and clear: And being thus prepared, the malignity of Death is cured, and the bitterneſs of it healed, and the fear of it removed: And when a man can entertain it with ſuch an Appeal to Almighty God, as once the good King *Hezekiah* made, in that ſickneſs which was of it ſelf mortal, *Iſa.* 38. 3. *Remember now, I beſeech thee, O Lord, how I have walked before thee with a perfect heart,* &c. it makes as well the thought, as the approach of Death, no terrible buſineſs.

4. But that which, above all, makes Death eaſie to ſuch a conſidering Man, is this: That by the help of this Conſideration, and the due improvement of it, as is before ſhewn, Death to ſuch a man becomes nothing elſe but a Gate unto a better life: not ſo much a diſſolution of his preſent life, as a change of it for a far more glorious, happy, and immortal life: So that though the Body dies, the Man dies not; for the Soul, which is indeed the Man, makes but a tranſition from her life

in the Body, to a life in Heaven: no moment intervenes between the putting off the one, to the putting on the other: And this is the great Priviledge, that the Son of God hath given us, that by His death hath sanctified it unto us, and by his life hath conquered it, not only in Himself, but for us; 1 Cor. 15. 57. *Thanks be unto God, who hath given us the Victory, through Jesus Christ our Lord*; and *our Victory*, that is thus given us, is this; 1. That the sting of death is taken away; and 2. That this very death it self is rendred to us a Gate and Passage to Life Eternal; and upon this account it can neither hurt, nor may justly affright us. It is reported of the Adder that when she is old, she glides through some strait passage and leaves her old Skin in the passage, and thereby renews her vigour and her life. It is true, this passage through death is somewhat strait, and uneasie to the Body, which, like the decay'd Skin of the Adder, is left by the way, and not without some pain, and difficulty to it: But the Soul passeth through without any harm, and without any expence of time, and in the next moment acquires her estate of Immortality and Happiness. And this is the Victory over Death, that all those have, that by true Repentance and Faith are partakers of Christ and the benefits of His Death and Resurrection, who hath brought Life and Immortality to light by the Gospel.

And now having gone through the benefits of this wise Consideration of our Latter Ends, I shall now add some *Cautions* that are necessary to be annexed to this Consideration: We are to know, that although Death be thus subdued and rendred rather a benefit than a terror to good Men; yet,

1. *Death is not to be wished or desired*, though it be an object not to be feared, it is a thing not to be coveted; for certainly life is the greatest temporal blessing in this World. It was the passion, not the virtue, of that excellent

cellent Prophet *Elijah*, that desired to die, because he thought himself only left of the true Worshippers of God, 1 *Kings*, 19.4. We are all placed in this World by Almighty God, and a talent of Life is delivered to us, and we are commanded to improve it; a task is set every one of us in this life by the Great Master of the Family of Heaven and Earth, and we are required with patience, and obedience, and faithfulness, to perform our Task, and not to be weary of our Work, nor wish our day at an end before its time. When our Lord calls us, it is our duty with courage and chearfulness to obey his Call; but until He calls, it is our duty, with patience, and contentedness, to perform our Task, to be doing of our Work. And indeed in this life our Lord has delivered us *several Tasks* of great importance to do; as namely, 1. To improve our Graces and Virtues, our Knowledge and Faith, and those Works of Piety and Goodness that he requires: The better and closer we follow that business here, the greater will be our Reward and improvement of Glory hereafter: And therefore as we must, with all readiness, give over our Work when our Master calls us; so we must with all diligence and perseverance, continue our Employment out till He calls us; and with all thankfulness unto God entertain and rejoice in that portion of life he lends us; because we have thereby an opportunity of doing our Master the more service, and of improving the degrees of our own Glory and Happiness. 2. And besides the former, he hath also set us another Task; namely, to serve our Generation; to give an example of Virtue and Goodness; to encourage others in the ways of Virtue and Goodness; to provide for our Families and Relations; to do all good Offices of Justice, Righteousness, Liberality, Charity to others; chearfully and industriously to follow our Callings and

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Employments; and infinite more as well Natural, Civil, Moral Employments, which though of a lower importance in reſpect of our ſelves, yet are of greater uſe and moment in reſpect of others; and are as well as the former required of us, and part of the task that our great Lord requires of us, and for the ſake of which he alſo beſtows many Talents upon us to be thus improved in this life, and for which we muſt alſo at the end of our day give our Lord an account; and therefore for the ſake of this alſo we are to be thankful for our life, and not be deſirous to leave our Poſt, our Station, our Buſineſs, our Life, till our Lord call us to himſelf in the ordinary way of his Providence; for he is the only Lord of our lives, and we are not the Lords of our own lives.

2. A ſecond Caution is this: That as the Buſineſs, and Employments, and Concerns of our Life muſt not eſtrange us from the thoughts of Death, ſo again we muſt be careful that the over-much thought of Death do not ſo much poſſeſs our thoughts as to make us forget *the concerns of our Life*, nor neglect the Buſineſs which that portion of time is allowed us for: As, the buſineſs of fitting our Souls for Heaven; the buſineſſes of our Callings, Relations, Places, Stations: Nay the comfortable, thankful, ſober enjoyments of thoſe honeſt lawful comforts of our Life that God lends us; ſo as it be done with great ſobriety, moderation, as in the preſence of God, and with much thankfulneſs to him; for this is part of that very Duty we owe to God for thoſe very external comforts and bleſſings we enjoy. *Deut.* 28. 47. A wiſe and due conſideration of our Latter Ends is neither to render us a ſad, melancholy, diſconſolate People; nor to render us unfit for the buſineſſes and offices of our Life; but

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to render us more watchful, vigilant, industrious, soberly chearful and thankful to that God, that hath been pleased thus to make our lives serviceable to Him, comfortable to us, profitable to others, and after all this to take away the bitterness and sting of Death through Jesus Christ our Lord.

OF

OF

WISDOM

And the Fear of GOD,

That that is true Wiſdom.

JOB xxvii. 28.

And to Man he ſaid, Behold, the Fear of the Lord that is Wiſdom, and to depart from Evil is Underſtanding.

THE great *preheminence* that Man hath over Beaſts is his *Reaſon*; and the great preheminence that one Man hath over another is *Wiſdom*; though all Men have ordinarily the priviledge of Reaſon; yet all Men have not the habit of Wiſdom. The greateſt commendation that we can ordinarily give a Man is, that he is a wiſe Man; and the great reproach that can be to a Man, and that which is worſt reſented, is to be called or eſteemed a Fool; and yet as much as the reputation of Wiſdom is valued, and the reputation of folly is reſented, the generality of Mankind are in truth very Fools, and make it the great part of their buſineſs to be ſo; and many that pretend to ſeek after Wiſdom, do either miſtake the thing, or miſtake the way to attain it; commonly thoſe that are the greateſt *pretenders to Wiſdom*, and

and the ſearch after it, place it in ſome little narrow concern, but place it not in its true latitude commenſurate to the nature of Mankind: And hence it is that one eſteems it the only Wiſdom to be a wiſe Politician or Stateſman; another, to be a wiſe and knowing Naturaliſt; another, to be a wiſe acquirer of Wealth, and the like; and all theſe are Wiſdoms in their kind; and the World perchance would be much better than it is, if theſe kind of Wiſdoms were more in faſhion then they are; But yet theſe are but *partial Wiſdoms*, the Wiſdom that is moſt worth the ſeeking and finding, is that which renders a Man a *Wiſe Man*.

This excellent Man *Job*, after a diligent ſearch (in the ſpeech of this Chapter) after Wiſdom what it is, where to be found, doth at length make theſe *two Concluſions, viz.* 1. That the true Root of Wiſdom, and that therefore beſt knew where it was to be found, and how to be attained, is certainly none other but Almighty God, verſ. 23. *God underſtandeth the way thereof, and knoweth the place thereof:* And, 2. As he alone beſt knew it, ſo he beſt knew how to preſcribe unto Mankind the means and method to attain it. *To Man he ſaid, to fear God that is Wiſdom*; that is, it is the proper and adequate Wiſdom ſutable to humane Nature, and to the condition of Mankind: And we need not doubt but it is ſo, becauſe he that beſt knew what was the beſt rule of Wiſdom, preſcribed it to Man, his beſt of viſible Creatures, whom we have juſt reaſon to believe he would not deceive with a falſe or deficient rule of Wiſdom; ſince as Wiſdom is the beauty and glory of Man, ſo Wiſdom in Man ſets forth the Glory, and Excellency, and Goodneſs of God. And conſonant to this *David* a wiſe King, and *Soloman* the wiſeſt of Men, affirm the ſame truth; Pſal. 111. 10. *The Fear of the Lord is the begining of Wiſdom; a good underſtanding have they that do his Commandments*, Prov. 1. 7.

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The Fear of the Lord is the beginning of Knowledge; but Fools despise Wisdom and Instruction: and 9. 10. *The Fear of the Lord is the beginning of Wisdom; and the knowledge of the Holy is Understanding.* And when the Wise Man had run all his long travel of Experiments to attain that which might be that good for the Children of Men, in the end of his tedious chace and pursuit, he closeth up all with this very same conclusion; Eccles. 12. 13. *Let us hear the conclusion of the whole matter, Fear God and keep his Commandments; for this is the whole Duty of Man*; and he gives a short, but effectual Reason of it, *For God shall bring every Work into judgment, with every secret thing, whether it be good, or whether it be evil.* And hence it is that this Wise Man, who had the greatest measure of Wisdom of any meer Man since the Creation of *Adam*; that had as great experience and knowledge of all things and persons; that made it his business to search and to enquire, not only into Wisdom, but into Madness and Folly; that had the greatest opportunity of wealth and power to make the exactest enquiry therein; this wise, and inquisitive, and experienced Man, in all his Writings, stiles the Man fearing God and obeying him, the only Wise Man; and the Person that neglects this Duty, the only fool and mad man.

And yet it is strange to see *how little this is thought of or believed in the World:* Nay, for the most part he is thought the wisest Man who hath the least of this principle of Wisdom appearing in him; that shakes off the fear of God, or the sense of his Presence, or the obedience to his Will, and the discipline of Conscience, and by craft, or subtilty, or power, or oppression, or by whatsoever method may be most conducible, pursues his ends of profit, or power, or pleasure, or what else his own vain thoughts and the mistaken estimate of the generality of Men render desirable in this World: And

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on the other ſide, he that governs himſelf, his life, his thoughts, words, actions, ends, and purpoſes, with the fear of Almighty God, with ſenſe and awe of his Preſence, according to his Word, that drives at a nobler End than ordinarily the World thinks of; namely, Peace with Almighty God, and with his own Heart and Conſcience, the hope and expectation of Eternity, ſuch a Man is counted a ſhallow, empty, inconſiderate, fooliſh Man; one that carries no ſtroak in the World; a Man laden with a melancholy deluſion, ſetting a great rate upon a World he ſees not, and neglecting the opportunities of the World he ſees.

But upon a ſound and true Examination of this Buſineſs, we ſhall find that the Man that feareth God is the wiſeſt Man, and he that upon that account departs from evil, is the Man of greateſt underſtanding. I ſhall ſhew therefore theſe *two things*; 1. What it is to fear God; 2. That this fear of God is moſt demonſtratively the beſt Wiſdom of Mankind, and makes a Man truly and really a wiſe Man.

I. Touching the firſt of theſe, *Fear* is an Affection of the Soul that is as much *diverſified* as any one affection whatſoever; which diverſification of this affection ariſeth from the diverſification of thoſe Objects by which this affection is moved. I ſhall mention theſe four:

1. Fear of *Deſpondency* or Deſperation; which ariſeth from the fear of ſome great and important danger that is unavoidable, or at leaſt ſo apprehended, and this is not the Fear that is here commended to Mankind.

2. Fear of *Terror* or Affrightment; which is upon the ſenſe of ſome great important danger, that though poſſibly it may be avoided, yet it carries with it a great probability and immediate impendency; as the fear of Mariners in a ſtorm; or a fear that befalls a Man in ſome time or place of great confuſion or viſible calamity. And this kind of Fear of Almighty God is ſometimes

effectual

effectual and useful to bring men to Repentance after some great displeasure of Almighty God by Sin or Apostacy, but this is not that Fear that is here, at least primarily and principally meant, but these two that follow.

3. A Fear of *Reverence* or Awfulness, and this Fear is raised principally upon the sense of some Object full of Glory, Majesty, Greatness, though possibly there is no cause of expecting any hurt from the person or thing thus feared. Thus a Subject bears a reverential Fear to his Prince, from the Sense of his Majesty and Grandeur; and thus much more the Majesty and greatness of Almighty God excites Reverence and Awfulness, though there were no other ingredient into that Fear. Jer. 5. 21. *Will ye not fear me, saith the Lord? Will ye not tremble at my Presence?* &c. Jer. 10. 7. *Who would not fear thee, O King of Nations?*

4. A Fear of *Caution* or Watchfulness. This is that which the Wise Man commends, *Prov.* 28. 14. *Blessed is the Man that feareth always.* And this fear of Caution is a due care and vigilancy not to displease that Person from whom we enjoy or hope for good; the fear of a Benefactor, or of that Person from whom we may, upon some just cause or demerit, expect an evil, as the fear of a just and Righteous Judg. And these two latter kinds of Fear, namely, the Fear of Reverence, and the Fear of Caution, are those that are the principal Ingredients constituting this Fear of God that these excellent Men commend to us as true Wisdom.

Now this Fear of *God ariseth from* those right and true apprehensions concerning Almighty God, that do with a kind of con-naturality and suitableness excite both these two kinds of Fear; and those seem to be principally these *three.*

1. A true and deep sence of the *Being of God*, namely, That there is a most excellent and perfect Being, which

which we call God, the only true God, the Maker of all things: but this is not enough to constitute this Fear, for *Epicurus* and *Lucian* did believe that there was a God, yet were without the Fear of him.

2. A true and deep sense, knowledge, and consideration of the *Attribute of God.* And although all the Attributes of God are but so many Expressions and Declarations of his Perfection and Excellency, and thereof all contribute to advance and improve this Fear, especially of Reverence; yet there be some Attributes that seem in a more special manner to excite and raise this affection of Fear, as well the Fear of Reverence, as that of Caution and vigilance; as namely; 1. The *Majesty and Glory of God,* at which the very Angels of Heaven, that are confirmed in an unchangeable estate of happiness, carry an inward, and express an outward reverence. 2. But Majesty and Glory without Power is not perfect; therefore the sense and knowledge of the Almighty *Power of God* is a great object of our Fear: He doth whatsoever he pleaseth, all things had their Being from him, and have their dependence on him. 3. The deep Knowledge of the *Goodness of God,* and that Goodness not only Immanent in himself, but Emanent and Communicative: and from this diffusive and communicative Goodness of God all things had their actual Being, and from him they do enjoy it. And both these Goodnesses of God, the Immanent and Emanent Goodnesses are the noblest exciters of the noblest Fear, a Fear springing from Love, and that Love fixing upon the Immanent Goodness of God which is altogether lovely and perfect, and also upon the Emanent and Communicative Goodness of God, as he is our Benefactor; and wherever there is this Love, there is the Fear both of Reverence and Caution. We cannot choose but honor and reverence, and be careful to observe and please whatsoever we thus love; the inti-

sick nature of that which we love for its own worth and perfection binds us by a kind of natural bond or result to reverence and honour; and the extrinsick emanation of that goodness to us, binds us to reverence and esteem, and honour it as our Benefactor by a double bond, *viz.* first, of Gratitude or Benevolence to him that Communicates this good; secondly by a bond of prudence and self-preservation not to disoblige him from whom we have our good, and upon whom we have our dependence, lest a disobligation should occasion his substraction or abatement of that good from us. Wheresoever there is dependence, as there must be natural love to that upon which is our dependence, so there must be necessarily a Fear both of Reverence and Caution, even upon principles of self-love, if there were nothing else to command it. 4. A deep sense, knowledg and consideration of the Divine *Omniscience*. If there were all the other Motives of Fear imaginable, yet if this were wanting, the fear of God would be in a great measure abated; for what availeth reverence or caution, if he to whom it is intended do not know it? And what damage can be sustained by a neglect or omission of that Fear, if God Almighty know it not? The want of this Consideration hath made even those Atheists that yet acknowledged a God; such were *Epicurus*, *Diagoras*, *Lucretius*, *Lucian* and others among the Philosophers; and such was *Eliphaz* his Oppressor, *Job.* 22. 13. *How doth God know? and can he judg through the thick Cloud?* or *David's* Fool, *Psal.* 94. 7. *The Lord shall not see, neither shall the God of* Jacob *regard.* But the All-knowing God searcheth the very Thoughts, and knows the Heart, and all the Actions of our lives; *Not a word in our tongue but he heareth it, and knows our thoughts afar off.* 5. A deep sense of the *Holiness and Purity of God*, which must needs cause in him an averseness unto and abhorrence of whatsoever is sinful or impure.

pure. Laſtly, The ſence of the *Juſtice of God*, not only an inherent Juſtice, which is the rectitude of his nature; but a tranſient or diſtributive Juſtice, that will moſt certainly diſtribute rewards to obedience, obſervance, and the Fear of his Name, but puniſhments to the diſobedient and thoſe that have no Fear of him before their Eyes. The deep conſideration and ſenſe of theſe Attributes of the Divine Perfection muſt needs excite both the Fear of Reverence, and the Fear of Caution, or fear of offending either by commiſſion of what may diſpleaſe God, or of omitting of what is pleaſing to him.

3. But although this knowledg of Almighty God and his Attributes, may juſtly excite a Fear both of Reverence and Caution; yet without the knowledg of ſomething elſe that Fear will be extravagant and diſorderly, and ſometimes begets Superſtition or ſtrange exorbitancy in this Fear, or in the expreſſions of it, and a want of regularity of duty or obedience; if a Man know that Almighty God is juſt, and will reward obedience and puniſh diſobedience; yet if he knows not what he will have done or omitted, he will indeed fear to diſpleaſe him, but he will not know how to pleaſe, or to obey him: therefore beſides the former there muſt be a *Knowledge of the Will or Law of God* in things to be done or omitted. This Law of God hath a *double Inſcription*; 1. in *Nature*, and that is again *two-fold*; firſt, The natural rudiments or Morality and Piety written in the Heart: Secondly, Such as are deducible by the exerciſe of Natural reaſon and light; for even from the notion of God there do reſult certain conſequences of Natural Piety and Religion, as that he is to be prayed unto, to be praiſed, that he is to be imitated as far forth as is poſſible by us; therefore as he is holy, beneficent, good, merciful, ſo muſt we be. 2. But we have a more excellent Tranſcript of the Divine Will, namely

the *Holy Scriptures*: which therefore a Man that fears God will study, observe, and practice, as being the best Rule how to obey him. And the very fear of God arising upon the sense of his Being and Attributes will make that Man very solicious to know the Will of God, and how he will be worshipped and served, and what he would have to be done or not to be done: And therefore since the glorious God hath so far condescended, as by his Providence to send us a Transcript of his Mind, and Will, and Law, he will be very thankful for it, very studious of it, much delighted in it, very curious to observe it, because it is the Rule and Direction how he may obey, and consequently please that great God whom he fears; this Word he believes and prizes as his great Charter; and in this Word he finds much to excite and regulate and direct his Fear of God: He sees Examples of the Divine Justice against the Offenders of his Law, of the Divine Bounty in rewarding the obedience to it; Threatnings on one Hand, Promises on the other. Greater manifestations of the Divine Goodness in the Redemption of Mankind by Christ Jesus, and therefore greater obligations as well to fear as to love such a Benefactor.

II. And thus far of the kinds of the Fear of God, and of the Causes or Objects exciting it: Now let us see how it doth appear that this Fearing Man is the Wise Man, and how *the Fear of God* discovers it self to be *the true, and best, and only Wisdom*; which will appear in these particular Considerations following.

1. Many learned Men considering that great similitude and image of Ratiocination, in some Brutes especially, have therefore declined to define a Man by his *Reason*, because of that analogical ratiocination which they find in Brutes, but define a Man by his *Religion*, *Homo est animal religiosum*; because in this they find no communication or similitude of natures and operations between

between Men and brute Beasts: For Man is the only visible Creature that expresseth any inclination to Religion or the sense of a Deity, or any exercise of it. I do not stand to justifie this Opinion in all particulars, only these things are most certain, That only the Humane Nature seems to have any sense or impression of any regular Religion upon it. 2. That the sense of a Deity and Religion resulting from it, is the great ennobling, and advance, and perfection of the Humane Nature; 3. That take away the Fear of God, all sense and use of Religion falls to the ground. So that the Fear of God is the great Foundation of Religion, and consequently the great ennobling and Advance of Humane Nature; that seems almost as great a prelation of a Man truly religious above an irreligious Man, as to operation and use, as there is between an irreligious Man and a Brute. As Religion advanceth, so Irreligion embaseth the humane Nature.

2. *Justice* is of two kinds; *Distributive*, which is the justice of a Magistrate or Judg, distributing Rewards and Punishments, favour and displeasure, and due retribution to every Man according to the merits of his Cause. 2. *Commutative*, which is in all Civil contracts and dealings between Persons, as dealing honestly, keeping promises, and using plainness, sincerity, and truth, in all a Man sayeth, or doeth: and both these kinds of Justice are effects of excellent Wisdom; without these, States and Societies, and Persons fall into disorder, confusion, and dissolution: and therefore those very men that have not this Justice and Righteousness, yet honour and value those that have it, and use it. And the Fear of Almighty God is that which begetteth and improveth both these kinds of Justice. Hence it was that *Moses*, in his choice of Judges, directs that they should be *Men fearing God, and hating covetousness*: *Jehoshaphat*, in his Charge to

his Judges, thought this the best expedient to contain them within the bounds of Justice, to put them in remembrance before whom, and for whom, they are to judge. And the very Heathens themselves were some of them used to set [illegible]pty Chair in the place of Judicature, as an Emble[illegible]of the Presence of God, the invisible, and yet all seeing God, as present in the Courts of Justice, observing all the Judges do; and this they esteemed an excellent means to keep Judges to their Duty, by representing to them the Glorious God beholding them. And as thus in distributive Justice, the Fear of God is a great means to keep and improve it; so in commutative Justice, the Fear of God gives a secret, and powerful Law to a Man to keep and observe it. And hence it is that *Joseph* could give no greater assurance to his Brethren, of his just dealing with them than this; Gen. 42. 18. *This do, for I fear God:* and on the other side *Abraham* could have no greater cause of suspicion of ill and unjust dealing from the People with whom he conversed, than this, that they wanted the fear of God, *Gen.* 20. 11. *Because I thought the Fear of God was not in this place*, &c. The sense of the Greatness, and Majesty, and Power, and Justice, and all-seeing Presence and Command of Almighty God lays a greater obligation and engagement upon a Heart-fearing God to deal justly and honestly, than all the terrors of Death it self can do.

And if any one say, How came it to pass that the Heathen that knew not, and therefore feared not the true God, were yet great assertors, maintainers, and practisers of all Civil Justice and Righteousness between Man and Man? I say, though they knew not the true God, they knew there was a God, whom (though ignorantly) they feared: And this imperfect and broken Fear of God was the true cause of that Justice and Righteousness that was sincerely, and not for ostenta-

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tionpractiſed among them,and though they miſtook the true God,yet in this they were not miſtaken that there was a God; and this Truth had that great prevalence upon them to do juſtly: And if that imperfect Fear of God in them did ſo much prevail as to make them ſo juſt, how much more muſt the true knowledg and the fear of the true God prevail to advance Righteouſneſs and Juſtice in them that have that Fear of God in their Hearts?

3. It is a great part of Wiſdom that concerns a Perſon in the exerciſe of the *Duties* of his *Relations*, and indeed it is a great part of Juſtice and Righteouſneſs Now the Fear of Almighty God hath theſe two great advantages therein. Firſt, The Will of God inſtructs exactly all Relations in their Duties of thſe reciprocal Relations; and this Will of God is revealed in his Word, which contains excellent Precepts of all kinds, ſuitable to every ſeveral Relation. Secondly, The Fear of God ſets theſe Directions cloſe upon the Heart, and is a ſevere and conſtant obligation to obſerve them: And ſo this Fear of God doth effectually fit, habituate, guide,and oblige a Man to the Duties of his ſeveral Relations: It makes a good Magiſtrate,a good Subject; a good Husband, a good Wife; a good Father, a good Child; a good Maſter, a good Servant; in all thoſe ſeveral kinds of goodneſs that are peculiar and proper to the ſeveral Relations wherein a Man ſtands.

4. *Sincerity*, *Uprightneſs*, *Integrity*, and *Honeſty*, are certainly true and real Wiſdom. Let any Man obſerve it were he will,an Hypocrite, or Diſſembler,or double-hearted Man, though he may ſhuffle it out for a while, yet at the long run, he is diſcovered, and diſappointed, and betrays very much folly at the latter end; when a plain, ſincere, honeſt Man holds it out to the very laſt; ſo that the Proverb is moſt true, that *Honeſty is the beſt Policy*. Now the great Priviledg of the Fear of God is,

that it makes the Heart sincere and upright, and that will certainly make the words and actions so: For he is under the sense of the inspection and animadversion of that God that searches the Heart; and therefore he dares not lie, nor dissemble, nor flatter, nor prevaricate; because he knows the pure, all-seeing righteous God, that loves truth and integrity, and hates lying and dissimulation, beholds and sees and observes him, and knows his thoughts, words and actions. It is true, that vain-glory, and ostentation, and reputation, and designs and ends may many times render the outward actions specious and fair, when the Heart runs quite another way, and accordingly would frame the actions, if those ends and designs, and vain-glory and ostentation were not in the way; but the Fear of God begins with the Heart, and purifies and rectifies it; and from the Heart thus rectified grows a conformity in the Life, the Words, the Actions.

5. The great Occasion and *Reason of the folly of Mankind* are, 1. The unrulines and want of Government of the *sensual appetite* or *Lusts*: Hence grows intemperance and excess in eating and drinking, unlawful and exorbitant lusts; and these exhaust the Estate, waste and consume the Health, embase and impoverish the Mind, destroy the Reputation, and render Men unfit for Industry and Business. 2. The exorbitancy, and unrulines, and irregularity of the Passions; as excessive love of things that are either not lovely, or not deserving so much love; excess of anger, which oftentimes degenerates into malice and revenge; excess of joy in light, trivial, inconsiderable matters, excess of Fear, where either no cause of fear, or not cause of so much fear is: And these exorbitances of Passions betray the succours of Reason, break out into very foolish, vain, imprudent Actions, and fill the World with much of that folly and disorder that is every where observable. 2. Those diseases

diſeaſes and diſtempers of the Mind, as pride, vain-glory ambition of honour, and place, and power, inſolency, arrogancy, envy, covetouſneſs, and the like; theſe, I ſay, are ſo many Sickneſſes, and Cankers, and rotten Ulcers in the Mind; and as they, like the Furies that were let looſe out of *Pandora*'s Box, do raiſe moſt of thoſe ſtorms and tempeſts that are abroad in the World, ſo they diſeaſe and diſorder, and beſet the Mind wherein they are, and make their lives a torment to themſelves; and put them upon very fooliſh, vain and frantique actions and deportments; and render Men perfect Fools, Mad-men, and without underſtanding; and their folly is ſo much the greater and the more incurable, that like ſome kind of frantiqne Men they think very goodly of themſelves, think themſelves paſſing wiſe Men, and applaud themſelves; though it is moſt apparent to any indifferent by-ſtander, that there are not a ſort of vainer fooliſh Perſons under Heaven. Now as we are truly told that the firſt degree and ſtep of Wiſdom is to put off folly,

——Sapientia prima eſt,
Stultitia caruiſſe——

ſo it is the method of the Fear of God, the beginning of all true Wiſdom, to diſburthen a Man of theſe Originals and foundations of folly: It gives a Law to the Senſitive Appetite, brings it in ſubjection, keeps it within the limits and bounds of Reaſon, and of thoſe inſtructions and directions that the Wiſe God hath preſcribed: It keeps it under diſcipline and rule: It directs the Paſſions to their proper objects, and keeps them within their due meaſures, and within the due lines and limits of moderation, and as becomes a Man that lives in the ſight and obſervation of the God of Glory, Majeſty, and Holineſs: It cures thoſe diſeaſes and diſtempers

stempers of the Mind by the presence of this great Preservative and Cathartick, the Fear of God. If *Pride* or *Vain-glory* begins to bud in the Soul, he considers that the God he fears resists the proud: This Fear puts a Man in remembrance of the glorious Majesty of the most glorious God; and what is a poor Worm, that he should be proud or vain-glorious in the presence and sight of that mighty God? If *Ambition* or *Covetousness* begin to appear, this Fear of God presently remembers a Man that the mighty God hath prohibited them; that he hath presented unto us things of greater moment for our desires than worldly wealth, or honour; that we are all of his household, and must content our selves with that portion he allots us, without pressing beyond the measure of sobriety or dependence upon, or submission unto him: If *Revenge* stir in our Hearts, this Fear of God checks it, tells a Man that he usurps God's Prerogative, who hath reserved vengeance to himself as part of his own Sovereignty: If that vermin *Envy* begins to live and crawl in our Hearts, this Fear of God crusheth it by remembring us that the Mighty God prohibits it, that he is the Soveraign Lord and Dispenser of all things; if he hath given me little, I ought to be contented; if he hath given another more, yet why should my Eye be evil because his Eye is good? Thus the Fear of the Lord walks through the Soul, and pulls up those weeds and roots of bitterness and folly that infect, disquiet, disorder and befool it.

6. Another great cause of folly in the World is *Inadvertence*, *Inconsiderateness*, *Precipitancy*, and over-hastiness in speeches or actions. If Men had but the patience many times to pause but so long in actions and speeches of moment as might serve to repeat but the Creed or Lord's Prayer, many follies in the World would be avoided that do very much mischief, both to the Parties themselves and others: And therefore inadvertence

vertence and precipitancy in things of great moment, and that require much deliberation, muſt needs be a very great folly, becauſe the conſequence of miſcarriage in them is of greater moment. Now the Fear of the Lord of Heaven and Earth, being actually preſent upon the Soul, and exerting it ſelf, is the greateſt motive and obligation in the World to conſideration and attention touching things to be done or ſaid. When a Man is to do any thing, or ſpeak in the preſence of a great earthly Prince, the very awe and fear of that Prince will give any Man very much conſideration touching what he ſaith or doth, eſpecially to ſee that it be conformable to thoſe Laws and Edicts that this Prince hath made. Now the great God of Heaven and Earth hath, in his Holy Word, given us Laws and Rules touching our words and actions; and what we are to ſay or do, is to be ſaid or done in no leſs a preſence than the preſence of the ever-glorious God, who ſtrictly eyes and obſerves every Man in the World, with the very ſame advertance, as if there were nothing elſe for him to obſerve: And certainly there cannot be imagined a greater engagement to advertence, and attention, and conſideration than this: And therefore if the action or ſpeech be of any moment, a Man that fears God will conſider, 1. Is this lawful to be done or not? if it be not, how ſhall I do this great evil and ſin againſt God? 2. But if it be lawful, yet is it fit? is it convenient? is it ſeaſonable? if not, then I will not do it, for it becomes not that Preſence before whom I live. 3. Again, if the thing be lawful and fit, yet I will conſider how it is to be done, what are the moſt ſuitable circumſtances to the honour and good pleaſure of that great God before whom I ſtand. And this advertence and conſideration doth not only qualifie my actions and words with wiſdom and prudence, in contemplation of the duty I owe to God; but it gives an excellent opportunity very many times,

by

by giving pause and deliberation in reference to my duty to God, to discover many humane ingredients of Wisdom and Prudence requisite to the choice of actions and words, and the manner of doing them: So that besides the greater advantage of consideration and advertence, in relation to almighty God, it doth superadd this advantage also for opportunity thereby of humane prudential considerations, which otherwise by haste and precipitance in actions or words would be lost; and it habituatrs the mind to a temper of caution, and advertence, and consideration in matters as well of smaller as of greater moment, and so make a wise, attentive and considerate Man.

7. It mightily advanceth and *improveth the worth and excellency of most Humane Actions* in the world and makes them a nobler kind of a thing than otherwise without it they would be. Take a Man that is employed as a Statesman or Politician, though he have much wisdom and prudence, it commonly degenerates into craft, and cunning, and pitiful shuffling without the Fear of God: but mingle the Fear of Almighty God with that kind of Wisdom, it renders it noble, and generous, and staid, and honest, and stable. Again, take a Man that is much acquainted with the subtiler kind of Learning, as Philosophy for instance, without the Fear of God upon his Heart, it will carry him over to pride, arrogance, self-conceit, curiosity, presumption: but mingle it with the Fear of God, it will enoble that knowledg, carry it up to the honour and glory of that God that is the Author of Nature, to the admiration of his Power, Wisdom, and Goodness; it will keep him humble, modest, sober, and yet rather with an advance than detriment to his knowledg. Take a Man industrious in his Calling, without the Fear of God with it, he becomes a drudg to worldly ends, vexed when disappointed, overjoyed in success: mingle but the Fear of God with it, it will not

abate

abate his induſtry, but ſweeten it; if he proſper, he is thankful to God that gives him power to get Wealth; if he miſcarry, he is patient under the will and diſpenſation of the God he fears; it turns the very employment of his calling into a kind of religious duty and exerciſe of his Religion, without damage or detriment to it.

8. The Fear of God is certainly the greateſt Wiſdom, becauſe *it renders the Mind full of tranquility, and eaveneſs in all ſtates and conditions*; for he looks up to the great Lord of the Heavens and Earth, conſiders what he commands and requires, remembers that he obſerves and eyes all Men; knows that his Providence governs all things, and this keeps him ſtill eaven and ſquare without any conſiderable alteration, what-ever his condition is. Is he rich, proſperous, great? yet he continues ſafe, becauſe he continues humble, watchful, advertent leſt he ſhould be deceived and tranſported; and he is careful to be the more thankful, and the more watchful, becauſe the command of his God, and the nature of his condition requires it: Is he poor, neglected, unſucceſful? yet he remains ſtill patient, humble, contented, thankful, dependent upon the God he fears. And ſurely every Man muſt needs agree, that ſuch a Man, is a wiſer Man, than he who is ever changed and tranſported with his condition; that if he be rich or powerful, there is nothing more vain, proud, inſolent than he; and again let his condition become poor, low, deſpiſed, there is nothing under Heaven more deſpondent, diſpirited, heartleſs, diſcontented and tortured than ſuch a Man: and all for the want of the Fear of Almighty God, which being once put into the Heart, like the Tree put by *Moſes* into the Waters, cures the diſorder and uneaſineſs of all conditions.

9. In as much as the true Fear of God is always mingled with the knowledge of the Will of God, and that will is contained moſt fully in his written Word, it muſt

muſt needs be that a Man that truly fears the Lord, and *inſtructed in the Word of God*, the Precepts thereof muſt needs be deeply digeſted into his Mind, Now as this Word is the Word of the ever-wiſe God, and therefore certainly muſt be full of moſt wiſe Directions: So let any Man but impartially and deeply conſider the Precepts contained in *the Word of God*, he ſhall aſſuredly find the beſt directions in the World for all kind of moral and divine Wiſdom: And I do confidently ſay, that in all other Books of Morality there are not ſo ſound, deep, certain, evident Inſtructions of Wiſdom (yet moſt ſtrictly joyned with Innocence and Goodneſs) as there are in this one Book, as would be eaſily demonſtrable even to a reaſonable judgment; but this is too large a Theme for this place.

10, But beſides all this, there is yet a ſecret, but a moſt certain truth that highly improveth that Wiſdom, which the Fear of the Lord bringeth, and that is this, That thoſe that truly Fear God have a *Secret Guidance* from a higher Wiſdom than what is barely humane; namely, *by the Spirit of Truth and Wiſdom*, that doth really and truly but ſecretly prevent and direct them. And let no Man think that this is a piece of Fanaticiſm. Any Man that ſincerely and truly fears Almighty God, relies upon him, calls upon him for his guidance and direction, hath it as really as the Son hath the counſel and direction of his Father: and though the Voice be not audible, nor the direction always perceptible to ſenſe, yet it is equally as real as if a Man heard the Voice ſaying, *This is the way, walk in it*: And this ſecret direction of Almighty God is principally ſeen in matters relating to the good of the Soul; but it may alſo be found in the great and momentous concerns of this life, which a good Man, that fears God and begs his direction, ſhall very often, if not at all times find. 2. Beſides this direction, a good Man, fearing God, ſhall find

find *His blessing* upon him. It is true that the portion of Men fearing God is not in this life; oftentimes he meets with crosses, afflictions and troubles in it, his portion is of a higher and more excellent state and condition than this life; yet a Man that fears God hath also his blessing in this life, even in relation to his very temporal condition: for either his honest and just intentions and endeavours are blessed with success and comfort; or if they be not, yet even his crosses and disappointments are turned into a blessing; for they make him more humble and less esteeming this present World and setting his Heart upon a better: For it is an everlasting Truth, That all things shall work together for the best to them that love and fear Almighty God, and therefore certainly such a Man is the wisest Man. *Rom.* 8. 28.

11. But yet further; Certainly it is one of the greatest evidences of Wisdom to *provide for the future*, and to provide for those things for the future, that are of greatest moment, importance and use. Upon this account the Wise Man, *Prov.* 30. 25. admires the wisdom of the Ant, that little Creature, that yet provides his Meat in the Summer; and we esteem it the folly of Children and Prodigals in this, that they have no prospect for the future how they shall subsist hereafter. Now the wisdom of Man that feareth God discovereth it self in this, that it provides and lays up a good and safe store for the future, and that in respect of these *three kinds of futurities*; 1. For the future part of his life: 2. For the future evil days: 3. For the future life that is to take place after this present short uncertain and transitory life.

1. In respect of *the future time of his life.* It is true, our lives in this World are but short at best, and together with that shortness, they are very uncertain. But yet the Man fearing God makes a due and safe provision for that future

future portion of his life, how short or how long soever it be. 1. By a constant walking in the Fear of God he transmits to the future part of his life a *quiet, serene, and fair Conscience*, and avoids those evil fruits and consequences which a sinful life produceth, even in the after-time of Man's life. The bruises and hurts we receive in Youth, are many times more painful in Age than when we first received them, Our lives are like Husbandman's seed-time; if we sow evil seeds in the time of our youth, it may be they may live five, ten, or more years before they come up to a full crop, and possibly then we taste the fruit of these evil ways in an unquiet mind or Conscience, or some other sowr effects of that evil seed. All this inconveniency a Man fearing God prevents, and instead thereof reaps a pleasing and comfortable fruit of his walk in the fear of God, namely, a quiet Conscience, and an even, setled, peaceable Soul. 2. But besides this, by this means he keeps his *Interest in, and Peace with almighty God*, and makes sure of the best Friend in the World for the after-time of his life, to whom he is sure to have access at all times and upon all occasions with comfort and acceptance; for it is an infallible Truth, That *God Almighty never forsakes any that forsake not him first.*

The Second Futurity is *the future evil Day*, which will most certainly overtake every Man, either the day of feeble and decrepit age, or the day of sickness, or the day of death; and against all those the true Fear of God makes a safe and excellent provision: so that although he may not avoid them, he may have a comfortable passage through them; and in the midst of all these black clouds, the witness of a good conscience fearing God, and the evidence of the Divine Favour will shine into the Soul like a bright Sun with comfort, when a Man shall be able with *Hezekiah*, Isa. 38. 3. to appeal to Almighty God, *Remember now, O Lord, I beseech*

ſeech thee, how I have walked before thee in truth and in uprightneſs of heart, and have done that which was good in thy ſight: This will be a cordial under the faintneſs of old age, a relief under the pains of ſickneſs, and cure of the fear of death it ſelf, which to ſuch a Soul will be only a gate and paſſage to a Life that will be free from all pains and infirmities, a Life of Glory and Immortality.

3. The Third Futurity is *the Life and State after Death.* Moſt certain it is that ſuch a State there will be, and that it is but of two kinds, a ſtate of everlaſting happineſs, or a ſtate of everlaſting miſery; and that all Men in the World do moſt certainly belong to one of theſe two ſtates or conditions: and as it is moſt juſt and equal, ſo it is moſt true, that they that truly fear God, and obey him through Jeſus Chriſt, ſhall be partakers of that everlaſting ſtate of bleſſedneſs and immortal happineſs: And on the other ſide, they that reject the Fear of God, contemn and diſobey his Will, ſhall, without true repentance, be ſubject to a ſtate of everlaſting miſery. Now herein the trueſt and the greateſt wiſdom of a Man appears, that *he* duly provides againſt the latter, and to obtain the former; all other wiſdom of Men, either to get humane Learning, Wealth, Honour, Power, all wiſdom of Stateſmen and Politicians, in compariſon of this Wiſdom, is but vain and trivial. And this is the Wiſdom that the Fear of God teacheth and bringeth with it into the Soul; 1. It provides againſt the greateſt of evils, the everlaſting ſtate of miſery, and infelicity, and eternal death: 2. It provides for, and attains an everlaſting eſtate of bleſſedneſs and happineſs, of reſt and peace, of glory and immortality, and eternal life; a ſtate of that happineſs and glory that exceeds expreſſion and apprehenſion; for *Eye hath not ſeen, nor Ear heard, neither have entered into the heart of Man, the things that God hath laid up for them that love him*, 1 Cor. 2.

and they only truly love God, that truly fear him; *Mal.* 3. 13. *And they* (namely, that fear God) *shall be mine, saith the Lord, in that day when I make up my Jewels.*

And now for the *Conclusion* of this whole matter, let us now make a short *Comparison between the Persons that fear not God, and those that truly fear him*; and then let any man judg who is the Fool, and who is the wise Man. A Man hath but a very short uncertain time in this life, which, in comparison of Eternity, is less than a moment. The great God of Heaven in his Word assures us that there is an estate of Immortality after this Life, and that that immortal estate is but of two kinds, an estate of never-dying misery, or an estate of endless glory; and tells them, 'If you fear me, and obey those 'easie Commands that are contained in the Book of the 'Holy Scriptures, which I have given you, you shall 'infallibly attain everlasting life and happiness, and, 'even in this present life, shall have the influence and 'presence of my favour, to support, to direct and bless 'you: On the other side, if ye refuse my Fear, and re-'ject my Commands, and prefer the unlawful and vain 'delusions of this present life, before the obedience of 'my Will, and persist impenitently in it: your portion 'shall be everlasting misery. And now everlasting life and everlasting death being set before the children of Men, there are a sort of Men, that rather chuse to disobey the Command of God, reject his Fear, and all this, that they may enjoy the pleasures of Sin for a season, those pleasures that are fading and dying, that leave behind them a sting, that renders their very enjoyment bitter, and that make even that very little life they enjoy, but a life of discomfort and unhappiness, in spite of all their pleasures. or be they as sincere as their own hearts can promise them, yet they are but for a season, a season that in its longest period is but short, but is uncertain also; a little inconsiderable accident, the *breach of*

a vein, an *ill air*, a little *ill* digeſted portion of that exceſs wherein they delight, may put a period to all thoſe pleaſures, and to that life, in a year, in a week, in a day, in an hour, in an unthought moment, before a Man hath opportunity to conſider, to bethink himſelf, or to repent; and then the door of life and happineſs is ſhut. Again, there are a ſort of Men that conſider this great Propoſal, and chuſe the Fear of Almighty God, and with it Eternal Life, and are content to deny themſelves in things unlawful, to obey Almighty God, to keep his favour, to walk humbly with him, to accept of the tender of Life and Salvation upon the terms propounded by Almighty God: And in the practiſe of this Fear they enjoy His Favour, and Preſence, and Love; and after this life ſpent, whether it be long or ſhort, and whether their death be lingering or ſudden, are ſure the next moment after death to enjoy an immortal life of glory and happineſs. Judg then which of theſe is the truly Wiſe Man, whether this be not a Truth beyond diſpute: *The fear of God that is Wiſdom, and to depart from evil is Underſtanding.*

Of the Knowledg of
CHRIST CRUCIFIED.

I. Cor. II. 2.

For I determined not to know any thing among you, ſave Jeſus Chriſt, and him crucified.

AS the *Underſtanding* is the higheſt Faculty of the Reaſonable Creature, becauſe upon it depends the Regularity of the Motions or Actings of the Will and Affections: So *Knowledg* is the propereſt and nobleſt act or habit of that Faculty, and without which it is without its proper end and employment, and the whole Man without a due guidance and direction. Hoſ. 4. 6. *My people periſh for want of knowledg.*

And as Knowledg is the proper buſineſs of that great Faculty, ſo *the Value of* that *Knowledg*, or employment of the Underſtanding, is *diverſified* according to the Subject about which it is exerciſed: For though all Knowledg of the moſt differing Subjects, agree in this *one common Excellence, viz.* the right repreſentation of the thing as it is, unto the Underſtanding; or the conformity of the Image created in the Underſtanding, unto the thing objectly united to it, which is *Truth* in the Underſtanding: Yet it muſt needs be, that *according to the various values and degrees of the things* to be known there ariſeth a diverſity of the value or worth of the knowledg; that which is of a thing more noble, uſeful, precious

precious, muſt needs be a more noble, uſeful, precious Knowledg, and accordingly, more to be deſired.

There have been doubtleſs many excellent Underſtandings that have been converſant about an exact diſquiſition of ſome particular Truth, which though as *Truths* they agree in a common value with all others, yet in reſpect of their nature, uſe and value, are of no great moment, whether known or not: As concerning the preciſe time of this or that paſſage in ſuch a prophane Hiſtory; the Criticiſm of this or that *Latin* word and the like: which though by accident, and by way of concomitance, they may be of conſiderable uſe, when mixed with, or relating to ſome other matter of moment; yet in themſelves have little value, becauſe little uſe. Others have ſpent their thoughts in acquiring of knowledg in ſome ſpecial piece of Nature, the fabrick of the Eye; the progreſſion of generation in an Egg; the relation and proportion of Numbers, Weights, Lines; the generation of Metals: and theſe as they have a relative conſideration to diſcover and ſet forth the Wiſdom of the great Creator, or to publick uſe, have great worth in them; but in themſelves, though they have this excellence of Truth in them, and conſequently in their kind feed and give a light to the Underſtanding, which is a power that is naturally ordained unto, and greedy of, and delighted in Truth, though of a low or inferiour conſtitution; yet they are not of that eminence and worth, as Truths of ſome other, either higher, or more uſeful, or durable nature.

As once our Saviour, in relation of things to be done, pronounced One thing only neceſſary, *Luke* 10. 42. So the Apoſtle, among the many things that are to be known, fixeth in the ſame One thing neceſſary to be known, Chriſt Jeſus and him Crucified.

There are three ſteps:

1. *Not to know any thing.* Not as if all *other knowledg* were condemned; *Moſes*'s Learning was not charged upon him as a ſin; *Paul*'s ſecular Learning was not condemned, but uſeful to him; to be knowing in our calling, in the qualities and diſpoſitions of Perſons, in the Laws under which we live, in the modeſt and ſober enquires of Nature and Arts, are not only not condemned, but commended, and uſeful, and ſuch as tend to the ſetting forth the Glory of the God of Wiſdom. Even the diſcretion of the Husbandman God owns as his, Iſa. 28. 26. *For his God doth inſtruct him to diſcretion, and doth teach him.* But we muſt determine to know nothing *in compariſon of that* other knowledg of Chriſt Jeſus, as the Apoſtle counted what things were gain, yet to be loſs for Chriſt, *Phil.* 4. 7. ſo we are to eſteem that knowledg of other things, otherwiſe excellent, uſeful, admirable, yet to be but folly and vile in compariſon of the knowledg of Chriſt. And *this requires:*

1. A true and right Eſtimate of the *Value of the kyowledg of Chriſt Jeſus above other knowledg*; and conſequently an infinite preferring thereof before all other knowledg in our judgments, deſire, and delight: And the preponderation of the knowledg of Chriſt above other knowledges *excells* moſt knowledg in all the enſuing *particulars*, but excells all knowledg in ſome, and thoſe of moſt concernment.

1. *In the certainty* of it. Moſt *other knowledges* are either ſuch as we take in *by our Senſe and Experience*; and therein, though it is true, that the groſs part of our knowledg, that is neareſt to our ſenſe, hath ſomewhat of certainty in it, yet when we come to ſublimate, and collect, and infer that knowledg into univerſal or general concluſions, or to make deductions, ratiocinations, and determinations from them, then we fail, and hence grew the difference between many Philoſophers.

losophers. Again, the knowledg that we elicit from sense, is but very narrow, if it staid there: for the forms of things, the matter or substance, which is the subject of Nature, are not easily preceptible by sense; we see the colour, and the figure, and the variations of that, but we do from thence only make conjectures concerning the forms, substances, and matter: Or they are such as we receive by *Tradition*, whether *historical* or *doctrinal*; and the former depends upon the credit of the Relator, which most an end depends upon anothers credit, and so vanisheth into much incertainty, unless the Authors be very authentical and eye witnesses: and as to matters *doctrinal*, still that depends upon the opinion of a Man, it may be, deduced upon weak convictions, crossed by persons of as great Judgments, and so breeds uncertainty, distraction, and dissatisfaction in the knowledg. But *in the knowledg of Christ*, we have *greater certainty* than can be found in any of all these other Knowledges: 1. A constant tradition and reception by millions, before he came, that the *Messias* was to come; and since he came, that in truth he is come. 2. The Apostles, Evangelists, and Disciples, that were purposely chosen to be Witnesses of Christ's Miracles, Doctrine, Suffering, and Resurrection. 3. The Miracles he did, that are witnessed to us, by a greater consent of testimony, than any one part of any History of that Antiquity. 4. The Purity, Sanctity, and Justness of his Doctrine, which was never attained unto in the teaching of the Philosophers, nor ever any could, in the least measure, impeach or blame. 5. The Prophesies, stiled most justly by the Apostle a more certain evidence, than the very Vision of his Transfiguration, and a Voice from Heaven, 2 *Pet.* 1. 19. And so in truth is a more undeniable Argument than any is; for it is not capable of any fraud or imposture. 6. The wonderful prevailing that the knowledg of Christ had upon the World,

and this not only *de facto*, but backed with a Prophecy, that it ſhould be ſo. 7. The admirable concordance and ſymmetry, that this Myſtery of Chriſt makes in the whole method of the proceeding of God in the World, as will be eaſily obſervable upon the collation of theſe things together: The Creation; The Fall; The Law; The State of the *Jews*; The Immortality of the Soul; The Neceſſity of a Satisfaction for Sin if pardoned; The Types and Sacrifices; The Propheſies; The Rejection of the *Jews*; The Calling of the Gentiles; The Progreſs of the Goſpel to the new diſcovered parts of the World ſucceſſively as diſcovered; that a due collection being made of all theſe and other Conſiderations, it will appear that the Doctrine of Chriſt Jeſus, and him crucified, is that which makes the diſpenſation of God towards the Children of Men to be all of a piece, and one thing in order to another, and Chriſt the Mediator, in whom God hath gathered together all things in one, *Epheſ.* 1. 10. made it as one Syſtem, Body, Fabrick. 8. Beſides the undeniable Prophecies, there bears Witneſs to this Truth, the ſecret powerful Witneſs of the Spirit of God convincing the Soul of the Truth of Chriſt, beyond all the Moral perſwaſions in the World, beyond the conviction of demonſtration, to believe, to reſt upon, to aſſert it, even unto the loſs of life and all things.

2. As in the certainty, ſo *in the Plainneſs and Eaſineſs of the Truth.* The moſt excellent ſubjects of other knowledg have long windings, before a Man can come at them; and are of that difficulty and abſtruſeneſs, that as every brain is not fit to undertake the acquiring of it, ſo much pains, labour, induſtery, advertency, aſſiduity is required in the beſt of judgments, to attain but a competent meaſure of it: witneſs the ſtudies of Arithmetick, Geometry, Natural Philoſophy, Metaphyſicks, *&c.* wherein great labour hath been taken to

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our hands, to make the paſſage more eaſie, and yet ſtill *are* full of difficulty. But in this knowledg it is otherwiſe: as it is a knowledg fitted for an univerſal uſe, the bringing of Mankind to God, ſo it is fitted with an univerſal Fitneſs and convenience for that uſe, eaſie, plain, and familiar. *The poor receive the Goſpel*, Matth. 11. 5. And indeed the plainneſs of the doctrine was that which made the wiſe World ſtumble at it, and thence it was, that it was hid from the wiſe and prudent, *Matth.* 11. 25. Who, like *Naaman* with the Prophet, could not be contented to be healed without ſome great oſtentation; nor were contented to think any thing could be the Wiſdom of God, and the Power of God, unleſs it were ſomewhat that were abſtruſe, and at leaſt conformable to that wiſdom they had and were troubled to think that that wiſdom or doctrine, that muſt be of ſo great a Uſe and End, ſhould fall under the capacity of a Fiſherman, a maker of Tents, a Carpenter. But thus it pleaſed God to chuſe a Doctrine of an eaſie acquiſition; 1. That no fleſh ſhould glory in his ſight, 1 *Cor.* 1. 29. 2. That the way to Salvation, being a common thing propounded to all Mankind, might be difficult to none. *Believe, and thy ſins be forgiven. Believe, and thou ſhalt be ſaved. Believe, and thou ſhalt be raiſed up to Glory*, John 6. 40. *This is the Will of him that ſent me, that every one that ſeeth the Son and believeth on him; may have eternal life, and I will raiſe him up at the laſt day.*

3. As in the Certainty and Plainneſs, ſo *in the Sublimity and Loftineſs of the Subject.* And hence it is that *Metaphyſicks* is reckoned the moſt noble knowledg, becauſe converſant with and about the nobleſt Subject, *Subſtance* conſidered *in abſtracto* from *Corporiety*, and particular adherents falling under other Sciences. But the Subject of this knowledg is of the higheſt conſideration, Almighty God; The diſpenſation of his Council touching

touching Man in reference to the everlasting condition of Mankind; The true measure of Just and Unjust; The pure Will of God; The Son of God and his miraculous Incarnation, Death, Resurrection and Ascension; The great Covenant between the Eternal God and fallen Man made, sealed and confirmed in Christ, his great transaction with the Father in their Eternal Counsel; and since his Ascension, in his continual Intercession for Man; The means of the discharge and satisfaction of the breach of the Law of God; The state of the Soul after death in blessedness or misery: These and many of these are the subject of that knowledg that is revealed in the knowledg of Christ, such as their very matter speaks them to be of a most high nature: the great transactions of the council and administation of the mighty King of Heaven, in his Kingdom over the Children of Men: such as never fell under the discovery, or so much as the disquisition of the wisest Philosophers; and such as the very Angels of Heaven desire to look down into, 1 *Pet.* 1.12. and behold with admiration that manifold wisdom of God, which is revealed unto us, poor worms, in Christ Jesus.

4. As the matters are wonderful high, and sublime, so they are *of most singular Use to be known.* There be many pieces of Learning in the World that are conversant about high Subjects: as, that part of Natural Philosophy concerning the Heaven and the Soul; the Metaphysicks; the abstruser parts of the Mathematicks that are not in order to Practice. But as it may fall out that the knowledg of the Subject is unaccessible in any certainty, so if it were never so exactly known, it goes no farther; and when it is known, there's an end, and no more use of it. Whereas many times Subjects of an inferiour nature are more useful in their knowledg; as practical Mathematicks, Mechanicks, Moral Philosophy, Policy; but then they are of inferiour nature,

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more useful but perchance less noble. But here is the priviledge of the knowledg of Christ Jesus, that as it is of Eminence and Height, so it is of Use and Convenience, and that in the highest measure; as it is a Pearl for Beauty, so it is for Value. This knowledg is a kind of *Catholicon*, of universal use and convenience. In reference to this Life: Am I in want, in Contempt, in Prison, in Banishment, in Sickness, in Death? This knowledg gives me Contentedness, Patience, Cheerfulness, Resignation of my self to his Will, who hath sealed my Peace with him, and Favour from him, in the Great Covenant of his Son; and I can live upon this, though I were ready to starve; when I am assured that if it be for My Good and the glory of His Name, I shall be delivered; if not, I can be contented, so my Jewel, the Peace of God and my own Conscience, by the Blood of Christ be safe. Am I in Wealth, Honour, Power, Greatness, Esteem in the World? This knowledg teacheth me Humility, as knowing from whom I received *it:* Fidelity, as knowing to whom I must account for it; Watchfulness, as knowing the Honour of my Lord is concerned in some measure in my carriage, and that the higher my employment is, the more obnoxious I am to temptation from without, from them that watch for my halting, and from within, by a deceitful heart: And in all it teacheth me not to overvalue it, nor to value my self the more by it or for it; because the knowledg of Christ Jesus presents me with a continual Object of a higher value, the price of the high calling of God in Christ: it teacheth me to look upon the glory of the World as rust, in comparison of the Glory that excelleth, and the greatest of Men as Worms, in comparison of the great God. And as thus in reference to the temporal condition of my life, this knowledg of Christ is of singular use, and makes a Man a better Philosopher than the best of Morals in reference there-

thereunto: So it guides me in the management of all Relations: 1. To God; it presents him unto me in that representation that is right, full of Majesty, yet full of Love, which teacheth me Reverence, and yet Access with Boldness, Love and Obedience. 2. To Man; Justice, giving every man his due, for so the Knowledg of Christ teacheth me; Do as ye would be done by; Mercy, to forgive; Compassion, to pity; Liberality, to relieve; Sobriety, in the use of creatures, and yet comfort in the enjoying of them; a right use of the World, and yet a contempt of it; in comparison of my hope. It makes death not terrible, because a most sure passage to Life: Here I find a way to get all my sins pardoned, whereas without this, all the world cannot contrive a Satisfaction for one; I find a way to obtain such a righteousness as is valuable with God, and perfect before him, even the righteousness of God in Christ. And here I find, the meaps, and only means, to avoid the wrath to come, the terrour of the judgment of the great day; everlasting life unto all Eternity, with the Blessed God, and our Lord Jesus Christ, and all the Blessed Angels, and the Spirits of Just men made perfect. Thus this knowledg is useful for this life, and that which is to come, and that in the highest degree; which all other knowledg comes short of, and attains not to any one of the least of these ends.

5. *In the Duration and Continuance of it.* Many subjects of knowledg there are, wherein by time, or at least by death, the knowledg proves unuseful, or at least, the labour therein unprofitable and lost. For instance, I study to be very exact in natural Philosophy, the mixtures or conjunctions of qualities, elements, and a thousand such enquiries; What use will this be when the World with the works thereof, shall be burnt up? Or if it should not, what great benefit would this be

be to a ſeparated Soul? which doubtleſs ſhall either know much more therein, without any pains, and ſo the labour here loſt, or it ſhall be ſuch a knowledg as will be unconſiderable or unuſeful to it: And ſo, and much more for the ſtudies of Policy, Methods of War, Mechanical Experiments, Languages, Laws, Cuſtoms, Hiſtories; *all* theſe within one minute after death will be as uſeleſs as the knowledg of a Taylor or Shoomaker: they are all dated for the convenience and uſe of this life, and with it they vaniſh. But here is the priviledg and advantage that this knowledg hath; as it ſerves for this life, ſo it ſerves for that to come; and the more it is improved here, the more ſhall it be dilated hereafter; the higher meaſure thereof I attain here, the greater meaſure of Glory hereafter. As the more knowledg I have of the myſtery of Chriſt here, the greater is my ſight and admiration of the wiſdom, and Goodneſs, and Love of God; the greater my Joy and Complacence, and Delight in that ſight and ſenſe, and the more my Soul carried out in Love, and Praiſe, and Obedience unto him: So in the life to come, that Knowledg ſhall improve, and conſequently the ſenſe of the Wiſdom, Mercy and Love of God, and conſequently the Flame of the Soul, of Love, and Praiſe unto him, and Delight, and Joy in him, ſhall increaſe unto all eternity.

2. As thus the knowledg of Chriſt Jeſus and him Crucified, excels all other knowledg, and ſo in compariſon thereof, all other knowledg, upon a right judgment, is as nothing; *ſo the Soul* being *rightly convinced thereof, ſets a higher price upon* that knowledg, than upon all other knowledg beſides; it prizeth it highly in it ſelf and others; reckons all other knowledg without it, but a curious ignorance, or an impertinent knowledg, and contents it ſelf abundantly in this knowledg, though it want other.

3. Be-

3. Becauſe that which is of moſt concernment requires my greateſt diligence to attain it, I am contented and *greedy to ſpend more time in attaining this* than that; and I will rob other ſtudies and diſquiſitions of the time, that otherwiſe might be conducible to attain the knowledg of them, rather than thoſe ſtudies ſhould conſume that time, that ſhould be allotted to this. My Time is part of that Talent, which my Maker hath put into my hand, and for which he will at the great day demand an account; and if I have ſpent that Talent in unprofitable employments, or in leſs profitable than I ſhould, my Arrear is ſo much the greater: If I have conſumed my time in ſtudying my preferment, honour, or wealth, in this world; in ſtudying how to pleaſe my ſelf with vain and unneceſſary recreations, in unlawful or exceſſive pleaſures; in unlawful or immoderate curioſities; which I might better have ſpent in the ſtudy of the Myſtery of Chriſt, or the conformity unto that Will and Teſtament he left me, or improving my intereſt in him, I have committed two follies at once: 1. Loſt my Talent of time and opportunity, for which I am accountable, as miſpent. 2. Loſt that advantage which I had in my hand to improve my intereſt in God, and favour from him, and love to him; and though I have done ſo much, as may perchance preſerve the main, yet I have omitted ſo much as might have more encreaſed my ſtock of Grace and Glory; and my Talent might have gained ten, and at moſt it hath gained but two. And ſurely when Death comes, the moſt comfortable hours, that can return to our Memories, will be thoſe we ſpent in improving the true and experimental and practical knowledg of Chriſt Jeſus, and him crucified.

4. Conſequently where this knowledg and the other knowledg of an inferiour rate juſtle and croſs one another, it is the beſt wiſdom to *ſide with this*, and to deny the

the other, to become a fool that he may be wise. 1 *Cor.* 3. 18.

II. Thus concerning the first Consideration: *I determined not to know any thing, viz.* nothing in comparison of this knowledg of Christ, nothing rather than not that; *save Christ Jesus.* And truly well might the Apostle make all other knowledg give place to this; first, for the *Excellency* of it, whereof before: secondly, for the *Amplitude* and *Compass* of it; for though it be so excellent, that a small dram of it is sufficient to heal and save a Soul, if it be a right knowledg as is before observed, yet it is so large, that when the best knowledg hath gone as far as it can, yet there is still *aliquid ultra*: One consideration of it, even the Love of God hath a bredth, and length, and depth, and height, passing knowledg, *Eph.* 3. 18, 19. and yet there be other depths and heights in it than this; so that well might the Apostle conclude as he doth, 1 *Tim.* 3. 16. *Without controversie great is the mystery of Godliness, God manifested in the flesh.* Therefore for the present we shall consider.

1. *The wonderful* Wisdom *of God in contriving and ordering the redemption of Mankind by Jesus Christ*; and it is manifested in these particulars among others: 1. Though he made Man the eminentest of all his visible Creatures, for a most eminent manifestation of his Power and Glory, and to be partaker of everlasting blessedness, and yet in his Eternal Counsel resolved to leave him in the hands of his own liberty, and did most certainly foresee that he would fall; yet he did substitute and provide, even from the same Eternity, a means whereby he might be restored to the Honour and Glory of his Creature, and his Creature to Blessedness and the Vision of his Creator. 2. That he so ordered the means of man's Redemption, that a greater Glory came even by that Redemption, than if man had never

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ſin, and a greater benefit to mankind: For the latter it is apparent, that if there had been no Mediator ſent, the leaſt ſin that any of the ſons of men had committed, had been inexorably fatal to them, without any means of pardon: And as *Adam*, though in his full liberty and power, was miſled by temptation, ſo might have he been, or any of his poſterity though he had ſtood that ſhock; which now is admirably provided againſt, by the ſatisfaction of Chriſt Jeſus: And as thus it is better with the Children of men, ſo the Glory of God is wonderfully advanced by it; for, if man had ſtood in his innocence, God had had only the Glory of his Juſtice in Rewarding him; or, if he had faln, the Glory of his Juſtice in Puniſhing him: but there had been no room for that glorious Attribute of his Mercy in forgiving, without violation to his Purity, Truth and Juſtice; that glorious Attribute by which he ſo often proclaimeth himſelf, *Exod.* 34 6. *The Lord, the Lord God, Merciful, Gracious, Long-ſuffering, abundant in Goodneſs and Truth, keeping Mercy for thouſands, forgiving iniquity, tranſgreſſion and ſin, and yet that will by no means clear the guilty.* 3. That he ſo wonderfully ordered the Redemption of Man, that all his Attributes were preſerved inviolable: His Truth, *The day thou eateſt thou ſhalt dye*; His Juſtice, yet His Mercy; His Love to his Creatures, yet His hatred to Sin: His Son ſhall dye to ſatisfie His Truth and Juſtice, yet the ſinner ſhall live, to ſatisfie His Mercy: the ſin ſhall be puniſhed, to juſtifie His Purity, yet His creature ſhall be ſaved, to manifeſt His Love and Goodneſs. And thus His Wiſdom over-ruled Sin, the worſt of evils, to the improvement of His Glory, and the Good of His creature. 4. His Wiſdom is manifeſted in this, that by the redemption of Man, all thoſe ways of His adminiſtration before the coming of Chriſt, do now appear to be excellently ordered to the redemption of Man,

Man, and the making of it the more effectual: The giving of a ſevere and yet moſt juſt Law, which was impoſſible for us to fulfill, ſhews us the wretchedneſs of our condition; our inability to fulfil, what was juſt in God to require, ſhews us the neceſſity of a Saviour, drives us to him, and makes this City of Refuge grateful and acceptable, and makes us ſet a value upon that Mercy, which ſo opportunely and mercifully provided a Sacrifice for us in the Blood of Chriſt: and a Righteouſneſs for us in the Merits of Chriſt; and a Mediator for us in the Interceſſion of Chriſt: And by this means alſo all thoſe Sacrifices, and Ceremonies, and Obſervations enjoyned in the Levitical Law, which carried not in themſelves a clear reaſon of their Inſtitution, are now by the ſending of Chriſt rendred ſignificant. 5. The Wiſdom of God is magnified and advanced in this, in fulfilling the Propheſies of the ſending the *Meſſias* to ſatisfie for the ſins of Mankind, againſt all the oppoſitions and caſualities, and contingencies, that without an over-ruling wiſdom and guidance might have diſappointed it: And this done, in that Perfection, that not one circumſtance of Time, Place, Perſon, Concomitants ſhould or did fail in it: and ſo bearing witneſs to the infinite *Truth*, *Power*, and *Wiſdom* of God in bringing about his Counſels in their perfection, touching this great buſineſs of the Redemption of Man, which was the very end why He was created and placed upon the earth; and managing the villany of men, and the craft and malice of Satan, to bring about that greateſt bleſſing that was or could be provided for Mankind, beſides, and above, and againſt the intention of the Inſtrument. *Acts* 2. 23. *Him being delivered by the determinate councel and foreknowledge of God, ye have taken, and by wicked hands have crucified and ſlain.* 6. The unſearchable Wiſdom of God is manifeſted in that he provided ſuch a Mediator that

was fit for ſo great a work; had all the world conſulted that God muſt ſuffer, it had been impoſſible; and had all the world contributed that any man, or all the men in the world ſhould have been a ſatisfactory Sacrifice for any one Sin, it had been deficient. Here is then the wonderful Counſel of the moſt high God: the Sacrifice that is appointed ſhall be ſo ordered, that God and Man ſhall be conjoyned in one Perſon; that ſo as Man, he might become a Sacrifice for Sin; and as God, that might give a value to the Sacrifice. And this is he great Myſtery of Godlineſs, God manifeſted in the fleſh.

2. *The wonderful* Love *of God to Mankind.* 1. In thinking upon poor ſinful creatures, to contrive a way for a pardon for us, and reſcuing us from that Curſe which we had juſtly deſerved. 2. Thinking of us for our good, when we ſought it not, thought not of it. 3. When we were enemies againſt God, and againſt his very Being. 4. Thinking of us not only for a Pardon, but to provide for us a ſtate of Glory and Bleſſedneſs. 5. When that was not to be obtained, ſaving his Truth and Juſtice, without a miraculous Mediator, conſiſting of the divine and humane Nature united in one Perſon, in the perſon of our Lord Jeſus Chriſt; here was Love and Goodneſs of the greateſt magnitude that ever was, or ever ſhall be heard of, and ſufficient to conquer our hearts into admiration and aſtoniſhment. But yet it reſts not here. As *God ſo loved the world that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life: John* 3. 16. So the only begotten Son of God was not behind in this wonderful Love. No ſooner (as we may with reverence ſay) was the Councel of the Father propounded for the ſending of his Son, but preſently the Son ſaith, *Lo, I come*; Pſal. 13. 7. Heb. 10. 7. And now we will conſider upon

what

what terms he must come, or else the Redemption of Mankind must dye for ever: 1. He must come and empty himself of his Glory of his personal Majesty, and take our Nature, yet without sin; he must go through the natural infirmities of infancy and childhood. 2. And not only must he undergo this abasement, but he must undergo the condition of a mean a low birth, born of a poor Virgin, in a Stable, laid in a Manger, under the reputation of a Carpenter's Son. 3. And not only thus, but as soon as he is born, must use the care of his Mother to shift for his life away to *Egypt*, to prevent the jealousie and fury of *Herod*. 4. And when grown up to youth, he must undergo the form of a Servant, become a poor Carpenter to work for his living, without any patrimony, or so much as a House to cover him. 5. He comes abroad into the World to exercise the Ministry, and the Prologue of his own Tragedy; still poor, despised of his own Countreymen, and of those that were of reputation for Learning and Piety, scandalized under the name of an Impostor, a Winebibber, a friend to Publicans and Sinners, a worker by the Devil, mad and possessed with a Devil: These and the like were his entertainments in the World; and, which is more, often put to shift for his life; and in sum, what the Prophet predicted concerning him fulfilled to the uttermost: *Isa.* 53. 3. *Despised and rejected of men, a man of sorrows and acquainted with grief*; and all this to befall the Eternal Son of God under the vail of our flesh: And all this voluntarily undertaken, and cheerfully undergone, even for the sake of his Enemies and those very people from whom he received these indignities.

III. But all these were but small velitations, and conflicts preparatory to the main Battel. We therefore come to *the third Consideration*: Christ Jesus and him-

Crucified; there is the account of the Text: As Christ Jesus is the most worthy Subject of all knowledg, so Christ Jesus under this Consideration, as Crucified, is that which is the fullest of wonder, admiration, love: And therefore let us now take a survey of *Christ Jesus Crucified*; as that is the highest manifestation of his love, so it is the eye, the life of the Text; Christ above all other knowledg, and Christ Crucified above all other knowledg of Christ.

And now a Man upon the first view would think this kind of knowledg, so much here valued, were a strange kind of knowledg, and the prelation of this knowledge a strange mistake in the Apostle. 1. *Crucified*: Death is the corruption of Nature: and such a kind of Death by crucifixion, the worst, the vilest of Deaths, carrying in it the punishment of the lowest condition of men, and for the worst of offences; and yet, that Death and such a Death should be the ambition of an Apostle's knowledg, is wonderful. 2. *Christ Crucified*; carries in it a seeming excess of incongruity; that he, that was the Eternal Son of God, should take upon him our Nature, and in that nature anointed and consecrated by the Father, full of Innocence, Purity, Goodness, should die, and that by such a death, and so unjustly: Could this be a subject, or matter of knowledge so desirable, as to be preferred before all other knowledge? which should rather seem to be a matter of so much horrour, so much indignation, that a man might think it rather fit to be forgotten, than to be affected to be known. 3. *Jesus Crucified*. A Saviour and yet to be crucified: it seems to blast the expectation of Salvation; when the Captain of it must die, be slain, be crucified; it carries in it a kind of victory of Death and Hell over our Salvation, when the instrument thereof must suffer death and such a death. When the birth of Christ was pro-

claimed

claimed, indeed it was matter of joy, and worth the proclamation of Angels: *Luke* 2. 12. *To you is born this day a Saviour, which is Chriſt the Lord*, and can the death of that Saviour be a thing deſirable to be known? the Birth of Chriſt ſeemed to be the riſing Sun, that ſcattered light, hope and comfort to all Nations: but can the ſetling of this Sun in ſo dark a cloud as the Croſs, be the choiceſt piece of knowledg of him? which ſeems as it were to ſtrangle and ſtifle our hopes; and puts us as it were upon the expoſtulation of the diſmay'd Diſciples, *Luke* 24. 21. *But we truſted it had been he which ſhould have redeemed Iſrael.*

But for all this, this knowledge of Chriſt Jeſus Crucified will appear to be the moſt excellent, comfortable, uſeful knowledg in the world, if we ſhall conſider *theſe Particulars*: 1. Who it was that ſuffered 2. What he ſuffered. 3. From whom. 4. How he ſuffered. 5. For whom he ſuffered. 6. Why, and upon what motive. 7. For what End he ſuffered. 8. What are the Fruits and Benefits that accrew by that ſuffering. All theſe *Conſiderations* are wrapt up in this one ſubject; Chriſt Jeſus and him crucified.

1. *Who it was that thus ſuffered.* It was Chriſt Jeſus the Eternal Son of God, cloathed in our fleſh; God and Man united in one Perſon; his Manhood giving him a Capacity of ſuffering, and his Godhead giving a Value to that ſuffering; and each nature united in one Perſon to make a compleat Redeemer; the Heir of all things; *Heb.* 1. 2. the prince of Life; *Acts.* 3. 15. the Light that lightneth every man that cometh into the world; *John.* 1. 9. as touching his Divine Nature, God over all bleſſed for ever; *Rom.* 9. 5. and as touching his Humane Nature, full of Grace and Truth; *John* 1. 14. and in both the beloved Son

of the Eternal God, in whom he proclaimed himself well pleased; *Matth.* 3. 17. But could no other person be found, that might suffer for the sins of Man, but the Son of God? Or if the business of our Salvation must be transacted by him alone, could it not be without suffering, and such suffering as this? No. As there was no other Name given under Heaven, by which we might be saved, nor was there any found besides, in the compass of the whole World, that could expiate for one sin of Man; but it must be the Arm of the Almighty, that must bring Salvation: *Isa.* 63. 5. So if the blessed Son of God will undertake the business, and become Captain of our Salvation, he must be made perfect by suffering; *Heb.* 2. 10. And if he will stand in the stead of Man, he must bear the wrath of his Father: if he will become sin for Man, though he knew no sin, he must become a curse for Man. And doubtless this great Mystery of the Person that suffered, cannot choose but be a very high and excellent subject of Knowledg; so full of wonder and astonishment, that the Angels gaze into it: And as it is a strange and wonderful thing in it self, so doubtless it was ordained to high and wonderful ends, bearing a suitableness unto the greatness of the Instrument. This therefore is the first Consideration that advanceth the excellency of this knowledg; the Person that was crucified.

Heb. 5. 9.

1 *Pet.* 1. 12.

II. *What he suffered.* Christ Jesus and him crucified; though all the course of his life was a continual suffering, and the preamble or walk unto his death, which was the end of his life; yet this was the completing of all the rest; and the Tide and Waves of his sufferings did still rise higher, and higher, till it arrived in this: and the several steps and ascents unto the Cross, though

though they began from his Birth, yet those that were more immediate, began with the preparation to the Passover. The Council held by the chief Priests and Scribes, for the crucifying of our Saviour, was sate upon two days before the Passover, *Matth.* 26. 2. *Mark* 14. 1. And this was the first step to Mount *Calvary:* And doubtless it was no small addition to our Saviour's Passion, that it was hatched in the Councel of the chief Priests and Scribes, the then external visibly Church, the Husbandmen of the Vineyard: *Matth.* 21. 33. But this is not all; as the visible Church of the *Jews* is the Conclave where this Council is formed; So *Judas* a Member of the visible Church of Christ, one of the Twelve, is the Instrument to effect it; *Matth.* 26. 14. He contracts with them for Thirty pieces of Silver, to betray his Master unto them: And surely this could not choose but be a great grief to our Saviour, that one of his select Apostles should turn Apostate, and thereby brought a blemish upon the rest.

Upon the day of Eating of the Passeover, called the first day of the Feast of unleavened Bread, our Saviour and his Disciples keep the Passover together in *Jerusalem*; and there the two Memorials of our Saviours Passion meet: that of the Passover instituted by God, and the *Israelities* going out of *Egypt*; and the Bread and Wine after Supper instituted by our Saviour, to succeed in the place of the former: and each did questionless make a deep impression upon our Saviour, in which he anticipated his Passion, and lively represented to him that breaking and pouring out of his Blood and Soul, which he was suddenly to suffer: And doubtless here began a great measure of our Saviour's Passion, in the apprenhesion which he had of that eminent Storm, that he must speedily undergo. From the Supper they go together to the Mount of *Olives*, and there he acquaints his Disciples of a speedy and sorrow-

full parting they must have; the Shepherd is to be smitten that night, and the Sheep to be scattered: and as he foresaw *Judas*'s treachery, so he foresees *Peter*'s infirmity; the Storm should be so violent, that *Peter* himself, the resoluteſt Apostle, shall deny his Master that night, and deny him thrice: And surely the foresight of the distraction that should befall his poor Disciples, could not choose but add much to their tender Master's affliction; *Matth.* 26. 31. *All ye shall be offended because of me this night.*

And now let us follow our Blessed Lord from the Mount of *Olives* into the Garthen, called by the Apostles *Gethsemane*, with the affections of love and wonder in some measure becoming such an entertainment of our thoughts. The Time that he chose for this retirement was the dead time of the night; a season that might the more contribute to the strength of that sadness, which the pre-apprehension of his imminent Passion, must needs occasion. The place that he chose, a solitary retired Garden, where nothing might, nor could interrupt, or divert the intensiveness of his sorrow and fear: And to make both the time and place the more opportune for his Agony, he leaves the rest of his Disciples, and takes with him only *Peter* and the two Sons of *Zebedee*, *Matth.* 26. 37. And to these he imparts the beginning of his sorrow, that they might be witnesses of it, *Matth.* 26. 37. *My Soul is exceeding sorrowful, even unto death*; but yet commands, their distance, *verse* 38. *Tarry ye here and watch with me, and he went a little further. Watch with me*: The confusion of his Soul was so great, that the only Son of God distrusts his own [humane] ability to bear it; and yet his submission to this terrible conflict [was] so willing, that he leaves them that he had appointed to watch with him. *He went a little farther.* The three disciples had doubtless a sympathy with their Master's

Master's sorrow; and yet the Will of God so orders it, that their excess of love and grief must not keep their Eyes waking,, notwithstanding it was the last request of their sorrowful Master. *The Disciples slept*, Matth. 26. 40. And thus every circumstance of Time, Place, and Persons contribute to a sad and solitary opportunity for this most terrible and black conflict. And now in this Garden the mighty God puts his Son to grief, lades him with our sorrows, *Isa.* 53. 4. withdraws and hides from him the light of his favour and countenance; interposeth a thick and black cloud between the Divinity and the humane Nature; darts into his Soul the sad and sharp manifestations of his wrath; overwhelms his Soul with one wave after another; sends into him the most exquisite pre-apprehensions of those sad and severe sufferings he was the next day to undergo; begins to make his Soul an Offering for Sin, and heightens his sorrow, confusion, and astonishment unto the uttermost. In summ, the mighty God, the God of the spirits of all flesh, who knows the way into the Soul, and how to fill it with the most sad and black astonishment and sorrow, was pleased at this time to estrange and eclipse the manifestation of his light and love to his only Son, as far as was possibly consistent with his secret and eternal love unto him; to throw into him as sad and amazing apprehensions of his wrath, as was possible to be consistent with the Humane Nature to bear; to fortifie and strengthen his sense of it, and sorrow for, and under it, unto the uttermost, that so his grief and sorrow and confusion of Soul might be brim-full, and as much as the exactest constitution of a humane Nature could possibly bear. And thus now at this time the Arm of the mighty God was bruising the Soul of his only Son: *Isa.* 53. 16. And certainly the extremity of this agony within, must needs be very great, if we consider the strange

effects

effects it had without: 1. That pathetical deſcription thereof that our Saviour himſelf makes of it; *My Soul is exceeding ſorrowful, even unto death*, Matth. 26. 37. ſo ſorrowful, exceeding ſorrowful, ſorrowful unto death, and the expreſſions of the Evangeliſts; *Matth.* 26. 37. *He began to be ſorrowful, and very heavy.* Mark 14. 33. *He began to be ſore amazed, and to be very heavy.* It was ſuch a ſorrow as brough with it an amazement, an aſtoniſhment. 2. Again, that ſtrange requeſt to his three Diſciples, *Tarry ye and watch with me*; as if he feared the ſorrow would overwhelm him. 2. Again, His Prayer, and the manner of it, evidence a moſt wonderful perturbation within; *Matth.* 26. 39. *He fell on his face and prayed*; and what was the thing he prayed? *Father if it be poſſible, let this Cup paſs from me*; or as *Mark* 14. 36. *Abba Father, all things are poſſible unto thee, take away this Cup from me, &c.* although that this was the very end for which he came into the World; The Cup which in former times he reached after, and was ſtraitned till it were fulfilled; yet ſuch a repreſentation there is thereof to his Soul, that although in the Will of his obedience, he ſubmits; *Not my Will but thine be done:* Yet his nature ſhrinks and ſtarts at it; and he engageth almighty God, as much as, upon as great arguments as was poſſible, to decline the ſeverity of that wrath which he was now to grapple with: 1. Upon the accounnt of his omnipotency; *All things are poſſible to thee*: 2. Upon the account of his Relation: *Abba, Father*: 'It is not 'a ſtranger that importunes thee; it is thy Son; that 'Son in whom thou didſt proclaim thy ſelf well plea-'ſed; that Son whom thou heareſt always; it is he 'that begs of thee; and beggs of thee a diſpenſation 'from that which he moſt declines, becauſe he moſt 'loves thee, the terrible, unſupportable hiding thy face 'from me. And this was not one ſingle requeſt but

thrice

thrice repeated, reiterated, and that with more earneſtneſs, *Mark* 14. 39. *And again he went away, and prayed, and ſpake the ſame words:* Luke 22. 44. *And being in an agony he prayed more earneſtly.* Certainly, that impreſſion upon his Soul, that cauſed him to deprecate that for which he was born, to deprecate it ſo often, ſo earneſtly, muſt needs be a ſorrow and apprehenſion of a very terrible and exceeding extremity. 4. Such was the weight of his ſorrow and confuſion of Soul, that it even exceeding the ſtrength of his [Humane] Nature to bear it, it was ready to diſſolve the Union between his Body and Soul; inſomuch that to add farther ſtrength unto him, and capacity to undergo the meaſure of it, an Angel from Heaven is ſent, not [meerly] to comfort, but to ſtrengthen him; to add a farther degree of ſtrength to his humane Nature, to bear the weight of that wrath, which had in good earneſt made his Soul ſorrowful unto death, had it not been ſtrengthned by the miniſtration of an Angel, *Luke* 22. 43. and this aſſiſtance of the Angel, as it did not allay the ſorrow of his Soul, ſo neither did it intermit his importunity to be delivered from the thing he felt and feared; but did only ſupport and ſtrengthen him to bear a greater burden of it: and as the meaſure of his ſtrength was increaſed, ſo was the burthen which he muſt undergo, increaſed, for after this he prayed again more earneſtly the third time, *Luke* 22. 43. The ſupply of his ſtrength was ſucceeded with an addition of ſorrow, and the increaſe of his ſorrow was followed with the greater importunity; *He prayed more earneſtly*, Heb. 5. 7 *With ſtrong crying and tears*, Luke 22. 44. *And being in an Agony, he prayed more earneſtly, and his Sweat was as it were great drops of Blood falling down to the ground.* This was his third Addreſs to his Father, *Matth.* 26. 44. And here was the higheſt pitch of our Saviour's Paſſion in the Garden. His ſoul was in an agony, in the

the greateſt concuſſion, confuſion, and extremity of ſorrow, fear, anguiſh, and aſtoniſhment, that was poſſible to be inflicted by the mighty hand of God on the ſoul of Chriſt, that could be conſiſtent with the purity of the nature of our Saviour, and the inſeparable union that it had with the Divine Nature: Inſomuch, that the confuſion, and diſtraction of his Soul under it, and the ſtrugling and grapling of his Soul with it, did make ſuch an impreſſion upon his Body, that the like was never before or ſince. The ſeaſon of the year was cold, for ſo it appears, *John* 18 18. the Servants and Officers had made a fire of coals, for it was cold; and the ſeaſon of the time was cold; it was, as near as we may gueſs, about midnight, when the Sun was at his greateſt diſtance, and obſtructed in his influence by the interpoſition of the Earth: for it appears they came with Lanthorns and Torches when they apprehended him, *John* 18. 3. And he was brought to the high Prieſt's Hall, a little before Cock-crowing, after ſome time had been ſpent in his Examination, *Matth.* 26. 69. And yet for all this, ſuch is the Agony and perturbation of our Saviour's Soul, that in this cold ſeaſon it puts his body in a ſweat, a ſweat of blood, great drops of blood, drops of blood falling down to the ground; and certainly it was no light conflict within, that cauſed ſuch a ſtrange and un-heard of ſymptom without. Certainly the ſtorm in the Soul of Chriſt muſt neds be very terrible, that his blood, the ſeat of his vital ſpirits, could no longer abide the ſenſe of it, but ſtarted out in a ſweat of blood, and ſuch a ſweat, that was more than conſiſtent with the ordinary conſtitution of Humane Nature. And during this time, even from the eating of the Paſſover until this third addreſs to his Father was over, the ſuffering of our Saviour lay principally, if not only, in his Soul. Almighty God was wounding of his ſpirit, and making his Soul an offering

ing for sin: And though the distinct, and clear *manner of this bruising of our Saviour's Soul* cannot be apprehended by us; yet surely thus much we may conclude concerning it: 1. *He was made sin for us, that knew no sin*, 2 Cor. 5. 21. he stood under the imputation of all our sins; and though he were personally innocent, yet judicially and by way of interpretation, he was the greatest offender that ever was; for *the Lord laid upon him the iniquity of us all*, Isa. 53. 6. 2. And consequently he was under the imputation of all the guilt of all those sins, and stands, in relation unto God, the righteous Judge, under the very same obligation to whatsoever punishment the very persons of the offenders were, unto the uttermost of that consistency that it had with the unseparable union unto the Father: and this obligation unto the punishment could not choose but work the same effects in our Saviour, as it must do in the sinner (desperation and sin excepted;) to wit, a sad apprehension of the wrath of God against him. The purity and justice of God, which hath nothing that it hates but sin, must pursue sin, wherever it find it: and as when it finds sin personally in a man, the wrath of God will abide there so long as sin abides there; so when it finds the same sin assumed by our Lord, and bound as it were to him, as the wood was to *Isaac*, when he was laid upon the Altar, the wrath of God could not choose but be apprehended as incumbent upon him, till that sin that by imputation lay upon him were discharged. For as our Lord was pleased to be our Representive in bearing our sins, and to stand in our stead, so all these affections and motions of his Soul did bear the same conformity, as if acted by us: As he put on the person of the sinner, so he puts on the same sorrow, the same shame, the same fear, the same trembling, under the apprehension of the wrath of his Father, that we must have done: And so as an imputed

imputed ſin drew with it the obligation unto puniſhment, ſo it did, by neceſſary conſequence, raiſe all thoſe confuſions and ſtorms in the Soul of Chriſt, as it would have done in the perſon of the ſinner, ſin only excepted. 3. In this Garden, as he ſtands under the ſin, and guilt of our nature, ſo he ſtands under the curſe of our nature, to wit, a neceſſity of death, and of undergoing the wrath of God for that ſin whoſe puniſhment he hath undertaken for us: the former, the diſſolution of his body and ſoul by a moſt accurſed death; and the latter the *ſuffering of his Soul*; and this *latter* he is now under. God is pleaſed to inflict upon him all the manifeſtations of his wrath, and to fling into his Soul the ſharpeſt and ſevereſt repreſentation of his diſpleaſure that might poſſibly befall him under that bare imputed guilt, conſidering the dignity of his Perſon. And ſurely this was more terrible to our Saviour than all his corporal ſufferings were: under all thoſe not one word, no perturbation at all, but as a ſheep before his ſhearers is dumb, ſo he opened not his mouth: but the ſenſe of the diſpleaſure of his Father, and the impreſſions that he makes upon his ſoul, thoſe he cannot bear without ſorrow, even unto death, without moſt importune addreſſes to be delivered from them, and moſt ſtrange concuſſion and agony upon his ſoul and body, under the ſenſe of them. And *the actual manifeſtation of the wrath of God upon his Son* conſiſted in theſe two things principally.

1. Filling the ſoul with ſtrange and violent fears and terrors, inſomuch that he was in an amazement and conſternation of the ſpirit; the Paſſion-Pſalm renders it, *Pſal.* 22. 14. *My heart is like wax, it is melted in the midſt of my Bowels*: The God of the Spirits of all fleſh, that knows how to grind and bruiſe the ſpirit, did bruiſe and melt his ſoul within him with terrors, fears, and ſad pre-apprehenſions of worſe to follow.

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2. A ſenſible withdrawing, by haſty and ſwift degrees, the light of the preſence and favour of God: He is ſorrowful and troubled, and he goes to his Father to deſire it may paſs from him, but no anſwer; he goes again, but yet no anſwer; and yet under the preſſure and extremity; he goes again the third time with more earneſtneſs, agony, a ſweat of blood; yet no, it cannot be; and this was a terrible condition, that the light of the countenance of the Father is removed from his Son, his only Son, in whom he was well pleaſed, his Son whom he had heard always: And when he comes to the Father under the greateſt obligation that can be, with the greateſt revenge, with the greateſt importunity; once, and again, and a third time; and that, filled within with fears, and covered without with Blood, and yet no anſwer; but all light, and acceſs with favour intercepted, with nothing but blackneſs and ſilence. Certainly this was a terrible Cup, yet thus it was with our Saviour Chriſt; the light of the favour of God, like the Sun in an Eclipſe, from the very inſtitution of the Sacrament, began to be covered one degree after another; and in the third addreſs to the Father in the Garden, it was even quite gone: But at that great hour, when our Saviour cried, *My God, my God, why haſt thou forſaken me!* then both Lights, that greater Light of the favour of God to his only Son, together with the Light of the Sun, ſeemed to be under a total Eclipſe; and this was that which bruiſed the Soul of our Saviour, and made it an Offering for Sin; and this was that which wrung drops of Blood from our Saviour's Body, before the Thorns, or Whips, or the Nails; or the Spear had torn his veins.

And now after this third application for a deliverance from the terrible Cup of the wrath of God, and yet no diſpenſation obtained, he returns to his miſerable Comforters, the three Diſciples; and he finds them a third time

time asleep: These very three Disciples were once the witnesses of a glorious Transfiguration of our Saviour in the Mount, and in an extasie of joy and fear, they fell on their faces, *Mat.* 17. 6. And now they are to be witnesses of a sad Transfiguration of their Lord under an agony and sweat of blood; and now under an extasie of sorrow they are not able to watch with their Lord one hour. Our Saviour calls them, but while they were scarce awakened, they are rouzed by a loude alarm, *Matth.* 26. 47. *Whiles he yet spake*, Judas, *one of the twelve came, and with him a great multitude with swords and staves from the high Priests*, John 18. 3. *with Lanthorns and torches*: And though this was little in comparison of the storm that was in our Saviour's Soul; yet such an appearance, at such a time of the night, and to a person under such a sad condition could not but be terrible to flesh and blood; especially if we consider the *circumstances* that attend it. 1. An Apostle, one of the twelve, he it is that conducts this black Guard, *Matt.* 25. 47. *Whomsoever I shall kiss that same is he, hold him fast*; one that had been witness of all his Miracles, heard all his Divine Sermons acquainted with all his retirements; he, whose feet his Master with love and tenderness had washed, who within a few hours before had supped with him, at that Supper of Solemnity and Love, the Passover this is he that is in the head of this Crew: certainly this had in it an aggravation of sorrow to our Blessed Saviour, to be betrayed by a Disciple. 2. The manner of it, he betrays him by a kiss; an enblem of homage and love is made use of to be the signal of scorn and contempt, as well as treachery and villany. 3. Again, the carriage of his Disciples, full of rashness and yet of cowardize; they strike a Servant of the high Priest, and cut off his Ear, *Matth.* 26. 57. which had not the meekness and mercy of our Saviour pre-

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vented by a miraculous cure, might have added a blemish to the sweetness and innocence of his suffering: He rebukes the rashness of his Disciple, and cures the wound of his Enemy. Again, of Cowardize, *Matth.* 26. 56. *Then all the Disciples forsook him and fled*; and *Peter* himself, that but now had professed the resolution of his love to his Master, follows, but a-far off, *Mat.* 26. 58. in the posture and profession of a Stranger and a Spectator. So soon was the Love and Honour of a Master, deserved by so much Love, and Purity, and Miracles, lost in the Souls of the very Disciples.

After this, he is brought to the high Priests, the solemn Assembly of the then visible Church of the *Jews*, in the Persons of the greatest Reverence and Esteem among them, the high-Priests, Scribes, and Elders; and before them Accused, and Convicted of those Crimes that might render Him Odious to the *Jews*, *Romans*, and all good men; Blasphemy, and by them pronounced worthy of Death, *Mat.* 26. 66. and after this, exposed to the basest usage of the basest of their retinue; the Servants spit on him, buffet him, expose him to Scorn, saying, *Prophesie unto us thou Christ, who is he that smote thee?* *Mat.* 26. 67. Injuries less tolerable than Death to an Ingenuous Nature: and, to add to all the rest, *Peter*, instead of reproving the Insolence of the Abjects, and bearing a part with his Master in his Injuries, thrice denying his Master, and that with an Oath, and Cursing: so far was he from owning his Master in his Adversity, that he denied he knew him; and this in the very presence of our Saviour, *Luke* 22. 61. *And the Lord turned and looked upon Peter*; certainly that look of our Saviour, as it carried a secret message of a gentle reprehension, so also of much sorrow, and grief in our Lord: As if he should have said; 'Ah *Peter*, canst thou see thy Saviour thus used,

'and wilt thou not own me? Or if thou wilt not,
'yet must thou needs deny me, deny me thrice, de-
'ny me with Oaths, and with Execrations? The un-
'kindneſs of a Diſciple, and ſuch a Diſciple, that haſt
'been privy to my Glory in my Transfiguration, and to
'my Agony in the Garden, cuts me deeper than the
'Scorns and Deriſions of theſe Abjects. But that's not
'all; this Apoſtacy of thine, theſe Denials, theſe Oaths,
'theſe Execrations will lie heavy upon me anon, and add
'to that unſupportable burden that I am under; the
'Thorns, and the Whips, and the Nails that I muſt a-
'non ſuffer, will be the more envenomed by theſe Sins
'of thine; and thou caſteſt more Gall into that bitter
'Cup, that I am drinking, than all the Malice of mine
'Enemies could do. In ſumm, though thou goeſt
'out, and weepeſt bitterly, yet theſe Sins of thine
'would ſtick unto thy Soul unto Eternity, if I ſhould
'not bear them for thee; they coſt thee ſome tears, but
'they muſt coſt me my Blood.

The next morning the High-Prieſts and Elders hold a ſecond conſultation, as ſoon as it was day, *Luke* 22. 66. Their Malice was ſo ſolicitous, that they prevent the Morning Sun; and after they had again examined him, and in that Council charged him with Blaſphemy, the Council and the whole Multitude lead him bound to *Pilate*; and there they accuſe him; and, to make their Accuſation the more gracious, charge him with Sedition againſt the *Romans*; and though he had no other Advocate but Silence and Innocence, for he anſwered them nothing; yet the Judge acquits him, *Luke* 23. 23 *I find no fault in him*; aud yet, to ſhift his hands of the Employment, and to gratifie an Adverſary, he ſends him to *Herod*, and his Accuſers follow him thither alſo, *Luke* 23. 10. The chief Prieſts and Scribes vehemently Accuſe him: *Herod* when he had ſatisfied his Curioſity in the ſight of Jeſus, to add to the Scorn of our Saviour

expo-

expoſeth him to the Deriſion of his rude Souldiers, and Cloaths him in a Gorgeous Robe, and remands him to *Pilate.* Thus in Triumph and Scorn he is ſent from place to place: firſt to *Annas*; then *Caiphas*; then convented before the Council of the Prieſts; then ſent into the High Prieſts Hall; then re-convented before the Council; then ſent bound to *Pilate*; and from thence to *Herod*; and from him back again to *Pilate*: and in all thoſe Tranſlations from place to place, expoſed unto, and entertained with new Scorns, and Deriſions, and Contempts.

At his return to *Pilate*, he again the ſecond time declares his Innocence; that neither he nor *Herod* found any thing worthy of Death 23. 15. And yet to gratifie the *Jews*, he offers to have him Scourged, whom he pronounceth Innocent; yet to avoid the groſs injuſtice of a Setence of Death, offers to releaſe him, to obſerve their Cuſtom; but this could not ſatisfie: To preſerve their Cuſtom, and yet to fulfil their Malice, they choſe the Reprieve of *Barabbas* a Murderer, and importune the Crucifying of the Innocent Jeſus; and now the third time *Pilate* pronounceth him Innocent, *Luke* 23.22. and yet delivers him over to be Crucified. The Executioners did it to the uttermoſt, & to add pain and ſcorn to his ſcourging, put upon him a Crown of Thorns: and in his Diſguiſe of Blood and Contempt, he brings him forth, ſhews him to his Perſecutors, *Joh.* 19.5. *Behold the Man*; as if he ſhould have ſaid, 'You 'Jews, that have accuſed this man, muſt know I find no 'fault in in him; yet to ſatisfie your Importunity, I 'have delivered him over to the ſevereſt and vileſt pu-'niſhment next unto Death, Scourging and Scorn; here 'he is, ſee what a Spectacle it is, let this ſatisfie your 'Envy. But all this will not ſerve, there is nothing below the vileſt of Deaths can ſatisfie; all cry out, Crucifie him: And when yet the Judge profeſſeth he finds

nothing worthy of Death, they impose a Law of their own; *We have a Law, and by our Law he ought to dye, because he made himself the Son of God*, Jo. 19. 7. but when this rather made the Judge the more cautious, they engage him upon his Fidelity to *Cæsar* his Master: *He that maketh himself a King, speaketh against* Cæsar: But all this was not enough; but at length the importunity of the Priests and People prevailed; and *Pilate* who had been before warned by the monition of his Wife; and had these several times pronounced him innocent, yet against the Conviction of his own Conscience, to satisfie and content the *Jews*, adds this farther Cruelty and Injustice to what he had before done, gave Sentence that it should be as they required, *Luke* 23. 24. delivered him over to that cursed and servile Death of Crucifixion: and yet his Persecutors Malice and Envy not satisfied; but, after his Judgment, pursue the Execution of it with as great Malice, Scorn, and Cruelty, as they had before used in obtaining it: His Crown of Thorns upon his Head; a Purple Robe upon his Body; the Blood of his Scourging, and Thorns all covering his Visage: a Reed in his Right Hand; and the Base and Insolent Multitude with Spittings, and Strokes, and Reproaches, abusing him, till his Cross be ready: and then the Purple Robe is taken off, and he conducted to the place of his Execution; and, to add Torment to his Shame, our Blessed Lord, wearied with an Agony, and long watching the night before; and from the time of his Apprehending hurried from place to place; and his Blood and Spirits spent with the Scourging and Thorns, and Blows; and, which is more than all this, a Soul within laden with the weight of Sorrow, and the burden of the Wrath of God, which did drink up and consume his Spirits: yet, in this Condition, he is fain to bear his burdensome Cross towards the place of his Execution, *John* 19. 17.

till he was able to carry it no longer, but even fainted under it, and then *Simon* of *Cyrene* is compelled to bear it to the place. *Mat.* 27, 32.

When he comes to the place of Execution, he is ſtript ſtark naked, and his cloaths afterwards divided by lot among the Souldiers, *Mat.* 27. 35. and his naked Body ſtretched upon the Croſs to the uttermoſt extenſion of it, *Pſal.* 22. 17. *I may tell all my Bones, they look and ſtare upon me*: and at the uttermoſt Extenſion, which the cruel Executioners could make of our Saviour's Body, his Hands and his Feet nailed to that Croſs, with great Nails through thoſe tender parts full of Nerves and Arteries, and moſt exquiſitely ſenſible of pain. And in this condition the Croſs with our Saviour's Body is raiſed up in view of all; and, that even in this his Execution, that the Shame and Ignominy of the manner of his Death might have a farther acceſſion of Scorn and Reproach, he is placed between two Thieves, that were Crucified with him, with an Inſcription of Deriſion upon his Croſs, in all the moſt Univerſal Languages of all the World, *Hebrew*, *Greek*, and *Latin*; and the People and Prieſts ſtanding by with Geſtures and words of Deriſion, *Matth.* 27. 39, 43. and, even to a Letter, aſſuming thoſe very geſtures and words which were ſo many hundreds of years predicted in the Paſſion-Pſalm 22. 78. *He truſted in God, let him deliver him, if he will have him*; and one of thoſe very Thieves, that was even dying as a Malefactor, yet was filled with ſuch a Devilliſh Spirit, that he upbraids and derides him.

And now our Saviour is under the Torments and Shame of this curſed Execution: but, though theſe his Sufferings of his Body and outward Man, were very grievous, inſomuch that it could not but extremely afflict him; yet it is ſtrange to ſee how little he was tranſported under them, in all his Contumelies, Re-

proaches, and Accuſations, ſcarce a word anſwered: He anſwered them nothing to all his Abuſings, Strokes, Ridiculous Garments, Crown of Thorns, tearing of his Body with Scourging; yet not a word; but *As a Sheep before the Shearers is dumb, ſo he opened not his mouth:* Iſa. 53. 7. In all his Rackings upon the Croſs, and nailing of his Limbs to it, and all the anguiſh, that, for the ſpace of ſix hours, from the third hour, wherein he was Crucified, *Mark* 15. 25. untill the ninth hour, wherein he gave up the Ghoſt, *Mat.* 27. 46. not a word of complaint; but he refuſed thoſe very ſupplies which were uſually given to ſuppreſs the violence of the pain, Vinegar and Gall, *Mat.* 27. 34. But when we come to the Afflictions of his Soul, they were of a higher Dimenſion, in the Garden, when no other Storm was upon him, but what was within him, he falls down upon his Face and Prayes; and again; and a third time; and is amazed, and ſorrowful to Death; and ſweats drops of blood: And doubtleſs whiles he was under the Reproaches, and Buffetings, and Whippings, and Thorns, he was not without a Terrible and confuſed Sadneſs and Heavineſs within, which though they did not mitigate the Torments of his Body, yet they did infinitely exceed them: The Spirit and the Soul is moſt exquiſitely ſenſible, and it is that which feels the pains iuflicted upon the Body: Certainly therefore the wound of the Spirit it ſelf, the fountain of ſenſe, muſt needs be exceedingly grievous: And hence it was, that though all the Injuries and Torments of our Saviour could ſcarce wring a complaint from him, yet the weight of that Wrath that lay upon his Soul, now made an Offering for Sin, did wring from him thoſe bitter and terrible cries, that one would wonder ſhould proceed from him, that was One with the Father, *Mat.* 27. 46. *My God, my God, why haſt thou forſaken me?* From the ſixth hour to the ninth darkneſs

darkneſs was over all the Land, *Matth.* 27. 45. ſuch a Darkneſs as bred an Aſtoniſhment even in Strangers and other Countries. The darkneſs of the World, though a ſuitable Dreſs for ſuch a time, wherein the Son of God muſt die, and the Son of Righteouſneſs be Eclipſed; yet it was nothing in compariſon of that diſmal ſhadow, that covered our Saviour's Soul all this time. About the ninth hour, our Saviour cryed that bitter cry, *My God, My God, why haſt thou forſaken me?* Manifeſting the depth of his ſorrow, and the perfect ſenſe he had of it; *Why haſt thou forſaken me?* More could not have been ſuffered, or been ſaid; every word carries in it an accent of Horror. 'Thou, that art the great 'God, from whom, and in whom, every thing hath 'its Being and Comfort; ſurely if in thy preſence is 'fulneſs of Joy, in thy withdrawings muſt be ful-'neſs of Horror and Confuſion; and yet it is Thou 'that haſt forſaken me. *Forſaken:* Hadſt thou never 'been with me, as I had not known the bleſſedneſs 'of thy Fruition, ſo I could not have meaſured the ex-'tremity of my Loſs; the exceſs of the Happineſs that 'I had in thy Preſence, adds to the exceſs of my Miſery 'in the ſuffering of thy Abſence. Forſaken me: not 'withdrawn thy ſelf to a diſtance, but forſaken me; 'and forſaken me at ſuch a time as this, when I ſtand 'more in need of thy Preſence than ever; when I am 'forſaken of my Country-men, of my Kindred, of 'my Diſciples, then to be forſaken of Thee, when 'I am under the ſhame and pains of a cruel and a cur-'ſed death; under the ſcorns and deriſions of thoſe 'that hate me; under the weight, and preſſure of all 'the Sins of the World; under the ſtruglings with ter-'rors in my Soul, ſent from thy mighty hand; under 'the viſible approach of Death, the King of Terrors; 'under a veil of darkneſs without, and the ſeeming 'triumph of the power of darkneſs within; then to

'be Forſaken, and Forſaken of Thee, whom I had 'only left to be my ſupport. *Forſaken Me*: It is not 'a Stranger that thou forſakeſt; It is thy Son; thy on-'ly Son; in whom thou didſt heretofore proclaim thy 'ſelf well pleaſed: that Son whom tho' thou now forſa-'keſt, yet forgets not his Duty unto thee, nor depen-'dance upon thee; but ſtill lays hold on thee: and 'though thou ſhakeſt me off, yet I muſt ſtill call upon 'thee, with the humble confidence of My God, My 'God ſtill. *Why haſt thou forſaken me?* To be forſa-'ken, and to be forſaken of God, of my God; of 'him that is not only my God, but my Father; and 'that at ſuch a time; and yet not to know why. Oh bleſſed Saviour, the Prophets that ſpake by thy own Spirit did tell thee why: and that very Pſalm, out of which thou takeſt this bitter cry, doth tell thee why: and thou thy ſelf within ſome few days, or hours be-fore, didſt tell us why; and doſt thou now ask us why; Didſt thou not chooſe even that which thou now groan-eſt under? and wert willing to put thy Soul in our Souls ſtead, and bear the Sin of thoſe which are now thy Burden? certainly we may, with all Humility and Re-verence conceive, that at the time of this bitter cry, our Saviour's Soul was, for the preſent, overſhadowed with ſo much Aſtoniſhment and Sorrow, that it did for the preſent over-power and cover the actual and diſtinct Sence of the Reaſon of it; at leaſt in that mea-ſure and degree in which he ſuffered. This cry of our Saviour was about the ninth hour, a little before his death, and having fulfilled one Prophecy in this terri-ble cry, contained in the very words of *Pſal.* 22. he fulfils another; he ſaith, *I thirſt*, John 19. 28. And preſently they give him Vinegar to drink. And *between this and his death there intervene theſe paſſages.* 1. His proclaiming to the World, that the work of our Re-demption was finiſhed, *John* 19,30. *When he received*

the

the Vinegar, he said, it is finished. 2. A second cry *with a loud voice*, Mat. 27. 50. The Words are not expressed of his second cry; only both Evangelists, *Matthew* and *Luke*, testifie it was a cry with a loud voice; to evidence to the World that in the very Article of his giving up of the Ghost, the strength of Nature was not wholly spent, for he cryed with a loud voice. 3. The comfortable resignation of his Soul unto the hands of his Father, *Luke* 23. 46. *Father, into thy hands I commend my Spirit*: And although, but even now the black Storm was upon his Soul, that made him cry out with that loud and bitter cry, yet the Cloud is over, and with comfort he delivers up his Soul into the hands of that God, whom he thought, but even now, had forsaken him. It is more than probable that that bitter cry was uttered at the very *Zenith* of his pains; and when he had taken the Vinegar, and proclaimed that it is finished; though they were all wrapt up in a very small time, about the end of the ninth hour, yet now there remained no more, but for him to give up his Spirit, which he instantly thereupon did, *John* 19. 30. *He said, it is finished, he bowed the head, and gave up the Ghost.* Now the *things wonderfully observable in the Death of our Saviour* are many. 1. That it was a voluntary delivering up of his Spirit: this is that which he said, *Mat.* 10. 18. *No man taketh it from me, but I lay it down: I have power to lay it down, and I have power to take it again: this commandment have I received of my Father.* And truly this voluntary delivering up of his Soul, was well near as great an evidence of his Divinity, as his resuming it again: so that this very delivering up of his Soul, Converted the Centurion, *Mark* 15. 39. *When he saw that he so cryed and gave up the Ghost, he said, Truly this man was the Son of God.* Now that he thus voluntarily gave up his Spirit, is evident; 1. By the strength of Nature, that

that was yet upon him, in the very Article of his Death, he cryed with a loud voice. 2. That the Thieves who were Crucified at the same time, died not till there was a farther violence used by breaking their Legs, *John* 19. 32. but he expired to prevent the violence of the Soldiers, and to fulfil the Type and Prophecy, *Not a bone of him shall be broken*, *John* 19. 36. 3. That the suddenness of his Death caused admiration in those that well knew the lingring course of such a death; in the Centurion, *Mark* 15. 39. in *Pilate*, *Mark* 15. 44. which might probably be the cause that the insolent Souldier, to secure the assurance of his death, pierced his side with a Spear, *John* 19. 34. and thereby fulfilled that other Scripture which he never thought of, *John* 15. 37.

Now *the wonderful Occurrences that accompanied our Saviour's Death* were very many, and considerable. 1. A strange and particular *Fulfilling of the Prophecies and Types*, that were concerning our Saviour's Death, and the very individual circumstances that attended it; and all to confirm our Faith, that this was indeed the *Messias*, and that he was thus delivered over to death, by the most certain and pre-determinate Councel of God: The time of his death so exactly predicted by *Daniel*, *ch.* 9. *v.* 25. 26. the parallel circumstances with the Paschal Lamb, in the Nature of him, a *Isa.* 53. 7. Lamb without spot, *Exod.* 12. 5. in the time of his delivery over to Death, at the Feast of the Passeover, and the very evening wherein the Pasover was to be eaten: In the manner of his Oblation, not a bone to be broken, *Exod.* 12. 46. Again, the manner of his Death, by piercing his Hands and his Feet, *Psal.* 22. 16. The very Words used by him, *Psal.* 22. 1. *Mat.* 27. 46. the Words used of him, *Psal.* 22. 8. *Mat.* 27. 43. the Crucifying of him between Malefactors, *Isa.* 53. 12. the Whippings,

Isa.

Isa. 53. 5. the dividing of his Garments, and casting Lots upon his Vesture, *Psal.* 22. 18. the thirst of our Saviour upon the Cross, and the giving him Vinegar and Gall, *Psal.* 69. 21.

2. A strange and miraculous *Concussion of Nature*, giving testimony to the wonderful and unheard of dissolution of our Saviour's Body and Soul, *Darkness* from the sixth hour untill the ninth hour. And it is observable in the night wherein he was born, by a miraculous light the night became as day, *Luke* 2. 9. But at his Death a miraculous Darkness turned the Day into Night for three hours; *Mat.* 27. 45. At his Birth a new Star was created to be the Lamp and Guide unto the place of his Birth, *Mat.* 2. 9. But at his Death the Sun in the Firmament was masked with Darkness, and yielded not his Light, while the Lord of Life was passing into the veil of Death. Again, another prodigy that accompanied the Death of Christ, was an *Earthquake*, that rent the Rocks, and opened the Graves, and struck amazement and conviction into the Centurion, that was watching him, *Matth.* 27. 52. 53, 54. When our Saviour was entring into the Earth by Death, the Earth trembled; and so it did when he was coming out of it by his Resurrection, *Matth.* 28. 2.

3. Again, the Graves were opened, and the *dead bodies of the Saints arose*: As the touch of the bones of *Elisha* caused a kind of Resurrection, 2 *Kings* 13. 21. so our Saviour's Body, new fallen to the Earth, did give a kind of particular Resurrection to the Saints Bodies, to testifie that by his death, he had healed the deadliness of the Grave, and that the satisfaction of Sin was accomplished, when Death, the wages of Sin, was thus Conquered.

4. Again, *the Veil of the Temple* was *Rent* in twain from the top to the bottom, *Matth.* 27. 57. the Veil

Veil was that, which divided the moſt holy place from the reſt of the Tabernacle, *Exod.* 26. 33. and in that moſt Holy place were contained the myſterious Types, the Ark of the Covenant, and the Mercy-Seat; and within this Veil only the high-Prieſt entred once a year, when he made an Attonement for the People and for the Tabernacle, *Levit.* 16. 33. *Heb.* 9. 7. and now at our Saviour's death, this Veil was rent, from the top to the bottom; and it *imported divers very great Myſteries*: 1. That now our great high-Prieſt was entring into the moſt Holy, with his own blood, having thereby made the Attonement for us; *Heb.* 9. 12. *By his own blood, he entred once into the moſt Holy place, having obtained Eternal Redemption for us.* 2. That the means, whereby he entred into the moſt Holy place, was by rending of his Humanity, his Soul from his Body, typified by the rending of that Veil; and therefore his Fleſh, that is, his whole Humane Nature was the Veil, *Heb.* 10. 20. *Conſecrated through the Veil, that is, his Fleſh.* 3. That now by the death of Chriſt all thoſe dark Myſteries veiled up formerly in the moſt Holy, the Ark of the Covenant, and the Mercy-Seat, are now rendred open, and their Myſteries unfolded; Chriſt the Mediator of the Covenant, and the Seat of Mercy and Acceptation, unto all Believers founded and ſeated upon him, and thereby that Life and Immortality, which was wrapt up in the Myſteries of the old Covenant, and yet thoſe Myſteries vailed, and incloſed up, within the vail, is now brought to light through the Goſpel, 2 *Tim.* 1. 10. and the Veil rent in twain, that as well the meaning of thoſe Myſteries and Types under the Law is diſcovered. 4. That now the uſe of the Ceremonial Law is at an end, the greateſt and moſt Sacred Myſtery of the Tabernacle, and indeed of the whole Ceremonial Law: was this that was within the Veil, the moſt Holy place, wherein were the moſt Holy and Reve-

Reverend Mysteries, the Ark and the Mercy-Seat; But now the Vail is Rent, the Use Abolished, the Covenant of the People is given, the Body of Christ, typified by the Temple, separated, and so the use of the other Temple, Tabernacle, and the Holy Places, Vessels, Instruments thereof ceased. 5. That now the Kingdom of Heaven, the most Holy Place, is open unto all Believers: Christ our High Priest is entred in with his own Blood, and has not closed the Vail after him, but rent it in sunder, and made and left a passage for all Believers to follow him, with our Prayers and Access to the Glorious God, and hereafter in our persons; *Heb.* 10. 19,20. *Having therefore boldness to enter into the Holiest, by the Blood of Jesus, by a new and living way, which he hath Consecrated for us, through the vail, that is to say, his flesh; let us draw near with a true heart.*

And now we have gone thus far with our Lord unto his Death, we shall follow him to *his Grave. Joseph* of *Arimathea,* having an honourable mention by all four Evangelists, *Mat.* 27. 57. a rich man, and Jesus Disciple, *Mark* 15. 43. an honourable Councellor, who waited for the Kingdom of God; *Luke* 23. 50. a Counsellor, a good man, and a just, who had not consented to the Counsel or Deed of the *Jews,* and waited for the Kingdom of God; *John* 19. 38. a Disciple of Christs, but secretly for fear of the *Jews*: this man manifested his Faith and Love to his Master, when he was in his lowest condition; goes to *Pilate* boldly, and begs his Saviours Body; he wraps it in a clean Linnen Cloath, laid in a Tomb provided for himself, and hewed out of the Rock, and rolled a great Stone upon the door of the Sepulchre. And as by his Death with the Malefactors, so by his Burial in this Rich man's Sepulchre, he fulfilled both parts of the Prophecy, *Isa.* 53. 9. *He made his Grave with the Wicked, and with the Rich in his Death.* The High Priests continued their Malice.

malice, and their jealousy, even against the dead body of our Saviour; and, to secure themselves against the suspicion of his Resurrection the third day, take order for making the Sepulchre sure, till the third day was past, *Matth.* 27. 60. they seal thr Stone, and set a Watch. And it is very observable, how the Almighty Council of God made use of the very Malice and Jealousie of these People, for the confirming of his own Truth, Christ's Resurrection, and our Faith; Their Malicious and Curious Industry, to prevent the possibility of a fictitious Resurrection, abundantly and uncontrollably convincing the Reality of our Saviour's Death and true Resurrection. He is laid in the Grave the Evening of the day wherein he suffered; a Stone rolled upon the mouth of the Grave, such as required a considerable strength to remove it, insomuch that the women that came the first day of the Week to embalm the Body, were in a great difficulty how it should be removed; *Mark.* 16. 3. For it was a great Stone; *Matth.* 27. 60. And this Stone Sealed: And, as if all this were too little, and the Bonds of Death and the Grave were too weak, they add a Watch of Soldiers to secure the Body, *Matth.* 27. 66. And here we leave for a while our Saviour's Body interred in Spices, *John* 19. 39. in a new Sepulchre, wherein never before any lay, *John* 19. 41. hewen out of a Rock in the Garden, *John* 19. 42. That as in the Garden, Death at first laid hold of the first *Adam*, so in the Garden the second *Adam* undergoes the state of Death, and gains the Victory over the Grave: his Agony in a Garden, and his Interrment in a Garden; his Body rests in the Grave, and his Soul Translated into Paradise; for so he witnessed of himself, *This day thou shalt be with me in Paradise*, Luke 23. 43. For at the instant of his Dissolution our satisfaction was made; and the work of our Redemption, so far as it depended upon his Suffering,

finished;

finiſhed: So that had it not been for a Witneſs of the reality and truth of his Death, and of the power and reality of his Reſurrection, and the fulfilling of the Decree of God, manifeſted in the Scriptures, he might have re-aſſumed Life the next inſtant after his Death: For the Debt to the Juſtice of God was fully ſatisfied, and his continuance in the Grave untill the third day, was not by the power of Death, which he vanquiſhed in the inſtant of his Diſſolution, but a voluntary ſubjecting of himſelf unto that ſtate, for the ſtrenghning of our Faith, and the fulfillng of the Scriptures.

And now we come to the conſideration *of the Reſurrection* of our Lord; by which he was declared to be the Son of God with power; and by which the fulneſs and compleatneſs of our Redemption by him, is abundantly manifeſted. He choſe that time to die, when the Paſs-over was ſlain; that time wherein *Adam* was created, the ſixth day of the Week at evening. He choſe that time for his Body to reſt in the Grave, and for his Soul to reſt in Paradiſe, wherein his Father reſted from all the great work of the Creation; the ſeventh day of the Week; and he choſe that day to riſe again, which his Father choſe to begin the Creation, the firſt day of the Week; that the ſame day might bear the inſcription of the Creation and of the Reſtitution of the World: and that as in that day the Lord God brought Light out of Darkneſs, ſo this Light, the Light that enlightneth every man that comes into thr World, ſhould ariſe from the Land of Darkneſs, the Grave: *This is the day that the Lord hath made, let us be glad and rejoyce therein.* The Time of the Day wherein our Lord aroſe, was very early in the Morning of the firſt day of the Week, as it began to dawn, *Matth.* 21. 1. While it was yet dark, or ſcarcely full light, *John* 17. 1. And the Manner of it was full of wonder and aſtoniſhment. An

Angel

Angel from Heaven comes down to draw the Curtain of our Saviours Grave, and with an Earth-quake rolls away the Stone that covered it; the Keepers, who had watchfully observed the Command of their Commanders, were stricken with Astonishment, and became as dead, *Matth.* 28: 2, 3, 4. Our Lord, who had power to lay down his Life, and power to take it up again, *John* 10. 17. re-assumes his Body, which, though it had tasted Death, yet had not seen Corruption, and ariseth, and thereby proclaimed the compleating of our Redemption; and therefore not possible he should be longer holden of it, *Acts* 2.24. his Victory over Death and the Grave for us, 1 *Cor.* 15. When our Lord raised up *Lazarus*, he came forth of the Grave bound hand and foot with Grave-Cloaths, *Joh.* 11.44. Though he was for the present rescued from Death by the power of Christ, yet he must still be a Subject to it: He is revived, but yet riseth with the Bonds of Death about him; he must die again: But when our Lord riseth, he shakes off his Grave-cloaths; the linnen that wrapped his Body in one place, and the linnen that bound his Head in another, *John* 20. 6, 7. Our Lord being risen, dieth no more; Death hath no power over him, *Rom.* 6. 9.

And thus we have considered the History of Christ's Passion and Resurrection, the first and second general Consideration: Who it was that suffered; and what it was he suffered. The *Third Consideration* follows.

III. *From whom he suffered* all these things; the consideration of which doth highly advance the Sufferings of Christ. 1. He suffered this from the hands of his own Father; it was he that bruised him, put him to grief, and made his Soul an offering for sin, *Isa.* 53. 10. It was he that reached him out that bitter Cup to drink. *John* 18. 11. *The Cup which my Father hath given*

given me, ſhall I not drink? It was he, that bound that burden ſo cloſe upon him, that made him ſweat great drops of Blood in the Garden, and though thrice importuned for a diſpenſation from it, yet would not grant it: it was he, that, when the greateſt extremity of pain and ſorrow lay upon him, to add thereunto, withdrew the ſenſe of his preſence from him, which wrung from him that bitter cry, *My God, my God, why haſt thou forſaken me?* The injuries of an Enemy are eaſily born, but the forſakings of a Father are intollerable. 2. The immediate Inſtruments and Contrivers of his ſufferings were ſuch as had a nearneſs of relation to him; people of the ſame Nation, and his Kinſmen according to the fleſh; the ſeed of *Abraham*; People of his own Religion; that worſhipped the ſame God, acknowledged the ſame Scripture; the Viſible Church of God; and chief Repreſentatives of that Church; moſt eminent in place, reputation and pretence of holineſs; the chief Prieſts, and Elders, and Scribes: people that he had never injured in his life; but obliged them with his many miraculous Cures, his precious and heavenly Inſtructions, his tendereſt and deareſt Love and Compaſſion: That very *Jeruſalem*, which he wept over, and would have gathered as a Hen gathereth her Chickens under her wings, is now that brood that ſeeks the deſtruction of him, that came to ſave them; and in that vile competition offered to them between their Redeemer and murderer, choſe rather to ſave a maleſactor, and to deliver their Innocent and Merciful Saviour: And theſe were they that, beyond the examples even of common humanity, purſued their Kinſman, their Benefactor, their Redeemer with ſuch exact Bitterneſs, and Malice, and Scorn, and Cruelty, that as it ſeemed barbarous to the heathen Judg, ſo it hath out-gone the *Mat.* 23. 37.

Mat. 27. 20.

practice of the heathenish Tyrants: *Psal.* 55. 12. *It was not an enemy that reproached me, then would I have born it, but it was thou, mine acquaintance.*

IV. Let us consider *How he suffered* all these things; and this doth infinitely advance the Excellence and Value of his Suffering. 1. He suffered *Innocently*; Isa. 53. 9. he had *done no violence, neither was any deceit in his mouth; yet it pleased the Lord to bruise him:* 2 Cor. 5. 21. He *made him to be sin for us, who knew no sin.* The Companions of his suffering justifie him, *Luke* 23. 41. *We indeed justly, but this man hath done nothing amiss:* his Persecutors justifie him; and yet their Malice rested not, but sought out false witnesses against him, *Matth.* 26. 60. And when they themselves were convinced of their own injustice, in prosecution of an Innocent, yet what they could not avouch upon the account of Justice, they do upon the point of expedience, *John* 18. 14. *Caiaphas* gives them counsel, that it was expedient that one should die for the people: *Judas* that betrayed him, justified him; *Matth.* 24. 4. *I have sinned, in that I have betrayed the innocent blood*: His Judg acquits him, and in a signal testimony of his judgment, *Matth.* 27. 24. *He took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person:* And yet though, in testimony of the satisfaction of his judgment, he washeth his hands in water before them, yet he condemns the person that he acquits, and stains those hands in the blood of our Lord, whom yet he pronounceth Innocent. And this Innocence of our Saviour was not only a Negative Innocence, an absence of guilt, but a Positive Innocence; he suffered that had not only done no ill, but that had done nothing but good: he healed their sick, cured their lame, their blind, their deaf, their lepers, cast out their Devils, and, which was more than all this, showed them the way to Eternal Life, to the saving of

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the Souls of many, and the convincing of the Consciences of all that heard him, *John* 7. 46. *Never man spake like this man*: And well might he ask as once he did, upon another occasion, *For which of all my good works do ye stone me*, *John* 10, 32. do ye crucifie me? 'Blessed Lord, they crucifie thee for all thy good works: 'If thou hadst been Guilty, possibly thou mightest have 'been spared in the stead of *Barabbas*; nay, if thou 'hadst been only Innocent, it is possible thy persecutors 'might not have been altogether so violent against thee: 'but thou sufferedst for the very good thou didst; It 'was not only an act of Injustice that spared not 'thy Innocence, but an improvement of Envy that 'did malign thy very Goodness. *Matth.* 27. 18. *For he knew that for envy they had delivered him.*

2. He suffered all *Patiently*; Isa. 53. 7. *He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter; and as a sheep before her shearer is dumb, so he openeth not his mouth:* Betrayed by his Disciples, hurried away by the black guard that apprehended him, reproached and vilified by the high Priests and Elders, for saken and denied by his followers, stricken, spit upon, and basely injured by the abjects in the high Priests Hall, derided by *Herod*, insulted upon by *Pilate*; *Knowest thou not that I have power to condemn thee?* whipt, cloathed in scorn with purple, and crowned with a crown of thorns, and in that disguise saluted in scorn with *Hail King of the* Jews: forced to bear his burdensome Cross, which must afterwards bear him; and then, as one of the basest of men and vilest of malefactors, nailed to the Cross with most exquisite torment; and then, by one of his Companions in Death, by the general rabble that were about him, by the superstitious Scribes and Elders, reproached as a blasphemer, as an Impostor: and yet in the midst of all this usage, scarce a word

ſpoken, and thoſe that he ſpake, not favouring of any Impatience, or Complaint againſt his Perſecutors, but full of Mildneſs, Gentleneſs, Sweetneſs, Goodneſs, and whiles his Perſecutors are buſie in revilings and tormentings, he as induſtrious to pray for them, *Luke* 23. 44. *Father forgive them, they know not what they do.*

3. Which is yet a higher ſtep, he ſuffered all this *Willingly and Cheerfully*: John 10. 18. *No man taketh my Life from me but I lay it down of my ſelf*, Luke 12. 50. *I have a Baptiſm to be baptized with, and how am I ſtraitned till it be fulfilled?* And this willingneſs of our Lords ſufferings appears in theſe *particulars*: 1. In that when he had Power to prevent it, and to reſcue himſelf from the inſolence of his perſecutors, yet he uſeth it not: one Angel armed by commiſſion from God, in one night deſtroyed a vaſt Army of the *Aſſirians*; and upon the deſire of our Lord, no leſs than twelve Legions were ready for his Guard; But yet this muſt not be; *How then ſhall the Scriptures be fulfilled?* Matth. 27. 53, 54. When the company that were ſent to apprehend him, heard thoſe words, *I am he*, they went backward and fell to the ground, *John* 18. 6. The ſame power by which they fell, could have ſo bound them never to have riſen again; but our Lord, though he manifeſted this power to evidence his Divinity, yet he uſeth it not ſo far as to impede his Paſſion; and as it were, reſumes and calls back that manifeſtation of his Deity, leſt it might be a means to interrupt the ſervice which he was about to perform for mankind. *He asked them again, Whom ſeek ye?* 2. In that he corrects and checks all things that might be either an impediment of his Paſſion, or that might, in the leaſt degree, betray an Unwillingneſs for him to undergo it. Doubtleſs there was an adequate repreſentation unto him of the dreadfulneſs of that conflict he was to undergo with

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the wrath of God, and yet upon all occasions he corrects that fear and those laid apprehensions which caused his humane nature to shrink at it; *John* 12. 27. *Father save me from this hour, but for this cause came I to this hour*; Matth. 26. 39. *Father, if it be possible, let this Cup pass from me; nevertheless not as I will, but as thou wilt*: That even whiles the infirmity of his humane nature started at the apprehension of what he was to suffer, and prayed against it, yet the freeness and purity of his Obedience carried him on to it, and made him, as it were, unpray what he had before prayed: And though his Soul startled at the discovery of that dismal vale that he was now to pass through, yet his Love to mankind and his Resolution of Obedience to his Father's Will carried him on with Willingness to suffer that which he was troubled to see. Again, how doth he check all impediments to his suffering: he foreseeth Shame and Pain; he arms himself against both; *Heb.* 12. 2, with Patience against the latter, he endured the Cross; with Resolution against the former, he despised the Shame. Again, when *Peter* began to play the Politician in advising our Lord to decline his suffering, how severely doth he take him up? *Mat.* 16. 23. *John* 18. 11. *Get thee behind me; the Cup which my Father hath given me to drink, shall I not drink it?* Again, when the forward zeal of the Disciple drew his Sword, and cut off a Servant of the High Priest's Ear, our Lord checks the assailant, and cures the wound; lest any thing should retard the Execution of that thing for which he came into the world, or import the least argument of backwardness in him to undergo it. *Mat.* 26. 52. *John* 18. 11. It is very observable to see how *Pilate* was ready to fluctuate upon every occasion, and shifted from place to place, and from point to point, to decline the condemnation of our Lord: When he answered him nothing, he marvelled, and was at a stand

upon his ſilence, *Matth.* 27. 17. When he heard his accuſation to be, becauſe he made himſelf the Son of God, he was the more afraid. *John* 19. 8. he had ſecret checks from his own Conſcience, and weighty advertiſements from his Wife, that doubtleſs did put him to a great perplexity of mind, which was ſcarcely conquerable by the importunity of the *Jews*: And, if in the midſt of this unreſolvedneſs and heſitancy of mind, our Saviour ſhould in any one anſwer of his, have ſent forth that Majeſty and ſtrength of Conviction, that he could eaſily, and upon former occaſions had done, certainly the *Jews* muſt have expected the comming of another Deputy to have been the Executioner of this purpoſe. But our Lord was ſo far from declining this great work of our Redemption by his Blood, that he ſeems purpoſely to decline that majeſty of ſpeech, wherewith he could have confounded his Judg; and either anſwered him with ſilence, or with ſuch expreſſions as might not too much affright him from the proceeding in that ſad imployment; *John* 19. 11. *Thou couldſt have no power at all againſt me, unleſs it were given thee of God.* Though he blamed the malice of his accuſers, he admits and aſſerts the authority of his Judg.

V. Let us conſider, *For whom he ſuffered* all this. 1. *The Perſons* for whom he ſuffered *deſerved it not*: The expreſſions of the Scripture are full in this, *Rom.* 5. 7, 8. *Paradventure for a Good man ſome would even dare to dye; but God commendeth his love towards us in that, while we were yet Sinners, Chriſt died for us*; the objects upon which he looked upon in his ſufferings were darkneſs, *Eph.* 5. 8. *Children of wrath*, Eph. 2. 3. *Aliens from the Common-wealth of* Iſrael, *ſtrangers from the Covenant of Promiſe, having no hope, and without God in the world*, Eph. 2. 12. See but what a Monſter the beſt of us were in our natural condition, when every power of our Soul and Body was quite corrupted

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from the uſe and end, for which they were made, *Rom.* 3. 9, 10, *&c.* 2. As it was for thoſe that deſerved it not, nor any deliverance by it, ſo it was for a company of Creatures that *were no way ſolicitous* for, nor ſought after redemption; ſuch as were ignorant of their own Miſery, and no ways endeavouring after Mercy. Thus *He was found of them that ſought him not*; and ſurely little ſeeking could be found of ſuch as were in ſuch a condition, *Eph.* 2. 1. *Dead in Treſpaſſes and Sins.* 3. Not only for thoſe that neither deſerved, nor ſought after deliverance, but his ſufferings were for thoſe that were *Enemies*; Rom. 5. 10. *If when we were Enemies, we were reconciled to God by the Death of his Son*; Col. 1. 21. *And you that were ſometimes alienated and Enemies in your mind by wicked works, yet now hath he reconciled*: And the Enmity was ſo perfect that it corrupted the beſt habits of our minds, and turned them into an abſtracted kind of Enmity; the very wiſdom of the fleſh, earthly, ſenſual, and deviliſh. *Jam.* 3. 15. So that there was not only in our nature an abſence of any good that might move God to do any thing for us, and an abſence of that life that might be ſolicitous for it ſelf; but there was a poſitive malignity in our Nature againſt that God, that ſhould pardon; againſt that Chriſt that ſhould ſatisfie; againſt that Grace and Spirit that ſhould apply: We were actuated with thoſe vile affections and luſts, that looked upon a Saviour with no leſs averſion and ſpite, than thoſe Devils did, that cryed out of the poſſeſſed man, *Art thou come to torment us before our time?* And yet for theſe, and ſuch as theſe, our Saviour dyed; nay, ſome of theſe who had actually their hands in his blood, found the efficacy of that very blood which they ſhed, *Heb.* 12. 24. not crying for revenge againſt them, but for mercy for them, and healing thoſe who had cruelly ſpilt it; the efficacy of that bleſſed Prayer of his; *Father, forgive them, they*

know not what they do, within ſome few months after his death did firſt wound their hearts with a ſenſe of their guilt, and then healed them with the infuſion of his blood, *Acts* 2. 23, 37.

VI. From the conſideration of the former particulars, it will eaſily appear what was *the Motive of this* great work. We have ſeen in the creature nothing but Sin and Enmity againſt God, and conſequently a juſt obligation to Everlaſting wrath and miſery: So there we can find nothing that might upon any account of merit or deſert draw out ſuch mercy as this. We muſt ſeek for the motive in the *Author* of it: and in him there was *no Neceſſity* at all to bind him to it: It was his own free will that at firſt gave man a being, and a bleſſed being; and when he had ſinned againſt the Law and conditions of his Creation, there was a Neceſſity of Juſtice for his Eternal Puniſhment, but no neceſſity at all for his Reſtitution. God made all things for his Glory, not becauſe he ſtood in need of it; for he had in himſelf an infinite Self-ſufficiency and Happineſs, that ſtood not in need of the glory of his creation, nor was capable of an acceſſion by it: And if it had, yet the great God could have enjoyed the Glory of his Juſtice, in the everlaſting puniſhment of unthankful man, and yet had glorious Creatures enough, the bleſſed Angels, to have been the everlaſting partakers and admirers of his Goodneſs: And if there had been yet an abſolute neceſſity of viſible intellectual Creatures, to be the participants of his Goodneſs, and the active Inſtruments of his Glory; the ſame Power that created men, at firſt, could have created a new generation of man that might have ſupplied the defection of our firſt parents and their deſcendants. What then is the original of all his Goodneſs to poor ſinful man? to purchaſe ſuch a worthleſs creature at ſuch an invaluable price as the blood of the Son of God? Nothing but Love; free unde-

undeserved Love; Love that loved before it was sought; that loved when it was rejected: *Deut.* 7. 7. *The Lord did not set his love upon you, nor choose you, because ye were more; but because the Lord loved you*; he loved you because he loved you: as Almighty God could not define himself by any thing but himself, *I am that I am*, Exod. 3. 14. so he can resolve his love into no other motive than his Love; he loved you because he loved you: And here is the spring, the fountain of all this strange and unheard of Goodness of God in Christ; nothing but the free Love of God; *John* 3. 16. *So God loved the world that he gave his only begotten Son*, &c. 1 John 4. 10. *Here is Love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins*; and that very same individual Love that was in the Father to send, was in the Son to come, and to die for us. It was he that loved and washed us with his own blood; washed us, because he loved us. When we lay like *Ezekiels* wretched infant, *Ezek.* 16. 5, 6, polluted in our blood; when no eye pitied us, then this Love of God passed by us, and said unto us, Live; yea, said unto us, when we were in our blood, Live: And when that life was not acquirable for us, but by the Death of the Eternal Son of God, then to purchase that life for us, he sold his own; and to wash us from the pollutions of our blood, freely spent and shed his own. This was *the Love of Christ, which passeth Knowledge*, Eph. 3. 19.

VII. Now let us consider *the End and Scope* of this admirable Love of Christ: and as it looks upward towards God, so it looks downwards towards Us; as he was the Mediator between both, so the End of his Mediatorship had a respect to both: 1. *In reference to God*, and so the Ends of our Lord's suffering were principally

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1. To reſtore unto Almighty God the active Service and Glory of his Creature. Almighty God did at the firſt create Man in ſuch a conſtitution, that he might, not only paſſively and objectively, bring unto him the Glory of his Power and Wiſdom in the framing of ſuch a creature to Glorify him, as the Heavens, the Stars and other creatures below an intellectual nature, do; but to be a beholder of himſelf and his works, to be an obſerver of his Will, and to glorifie his Maker in the admiration of his Power, Wiſdom and Goodneſs, and in the Obedience and Obſervance of his Law and Will, and to his own Glory had by an eternal bond annexed his creature's Perfection and Bleſſedneſs. Man rebelled, and therefore as he became unſerviceable to the end of his creation, ſo he loſt the Bleſſedneſs of his condition: Chriſt came, and by his own blood purchaſed, as unto Man his Bleſſedneſs, ſo unto God the Glory and Service of his creature: This was old *Zachary's* collection, *Luke* 2. 74, 75. *That we being delivered out of the hands of our Enemies, might ſerve him without fear, in holineſs and righteouſneſs*, Tit. 2. 14. *Who gave himſelf for us that he might redeem us from all iniquity, and purify unto himſelf a peculiar people zealous of good works*. And this was the chief part of that account, that our Lord giveth unto his Father, in that bleſſed Prayer that he made a little before his Paſſion, *John* 17. 4. *I have glorified thee on the Earth, I have finiſhed the work which thou gaveſt me to do*. As if he ſhould have ſaid, 'Thou haſt ſent me into the 'world about a great and weighty buſineſs, the Reſti-'tution of thy fallen creatures; and, that therein as 'thy creature may partake of thy goodneſs, ſo thou 'mayſt reap the glory of thy creature's ſervice: And 'now behold according to that command of thine, I 'here return unto thee thy creature healed and re-'ſtored, that it may be as well a monument, as a

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'proclaimer of thy Goodneſs and Glory, unto all E-'ternity.

2. To manifeſt unto Men and Angels the Glory and infinite Perfection and Excellence of all his bleſſed Attributes: The Glory of his Wiſdom in contriving, and of his Power in effecting ſuch a deliverance for the children of men, by a way that exceeded the diſquiſition of Men and Angels; the Glory of his Mercy, that could not have been poſſibly ſo conſpicuous to mankind, if Man had never fal'n. In the Creation of Man he manifeſted the Glory of his Goodneſs, that communicated a Being to him, that ſo he might communicate his Goodneſs to him: but in the Redemption of Man, he manifeſted his Mercy in forgiving and healing a rebellious and miſerable Greature: The Glory of his Juſtice, that would not pardon the Sin till he had a ſatisfaction for the Sin; that would not ſpare the Son, when he choſe to be the Surety for the Sinner.

2. *In reference to Man*: And ſo the ends of our Lords ſuffering were principally theſe:

1. To abſolve and deliver him from Guilt, the conſequence of Sin, and Miſery the fruit of Guilt. *Eph.* 1. 7. *In whom we have redemption through his Blood, the forgiveneſs of ſins.* And ſurely, had the Fruit of Chriſts death reſted here, it had been a great degree of Mercy; if we rightly weighed the heavineſs of the burden of Guilt, the ſeverity of the Wrath of God, and the extremity of that Miſery that doth and muſt attend it. If a Man under the guilt and horror of ſome hideous Treaſon, under the ſevere and inexorable ſentence of the Law againſt him, under the imminent infliction of moſt exquiſite and continuing Torments, ſhould but hear of a Pardon and Diſcharge from this; how welcome would it be, though the reſidue of his life were to be

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ſpent in exile? But our Lord's purchaſe reſts not here.

2. To Reconcile God unto his Creature: So that it doth not only remove the effects of the anger of God, which is puniſhment: which may be removed, and yet the anger continuing: nor doth it only remove the anger of God, and leaves a man in a kind of ſtate of indifferency, as it is between perſons that never were acquainted one with another: But it is a ſtate of Reconciliation, *Eph.* 2. 16. *That he might reconcile both unto God in one body by the croſs, having ſlain the enmity thereby*, 2 Cor. 5. 19. *God was in Chriſt reconciling the world unto himſelf, not imputing their treſpaſſes unto them.* And certainly this is a great addition unto the former, that God in Chriſt ſhould not only paſs by our ſins, but ſhould no longer look upon us as ſtrangers, but as perſons reconciled unto him: And ſurely a ſoul ſenſible of the unhappy condition of being eſtranged from God, how highly would he prize a ſtate of Reconciliation, though it were in the meaneſt and loweſt relation? *Luke* 15. 19. *I am no more worthy to be called thy Son, make me as one of thy hired Servants*: So that I may not be eſtranged from thee, reconcile me unto thy ſelf, though in the condition of thy meaneſt Servant. But neither doth the happy fruit of our Lords ſuffering reſt here.

3. To reſtore unto us that near and bleſſed relation of being Sons of God: *Gal.* 4. 5. *That we might receive the adoption of Sons*, 1 John 3. 2. *Behold now we are the Sons of God, and it doth not yet appear what we ſhall be.* This was that dear expreſſion of our Lord, after his Reſurrection, *John* 20. 17. *Go to my Brethren, and tell them I aſcend unto My Father and Your Father, to My God and Your God*: he ſeems to intereſs them in this bleſſed relation in a kind of equality with himſelf; My Brethren, My Father and Your Father; and the

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ſweet and comfortable conſequents of this are incomparable. Is he my Father? then I know he can pity me as a Father pitieth his Children, *Pſal.* 103. 13. he can pardon and ſpare me as a Father ſpareth his Son that ſerves him. *Mal.* 3. 17. Is he my Father? then whither ſhould I go but to him for protection in all my dangers? for directions in all my difficulties? for ſatisfaction in all my doubts? for ſupply in all my wants? This I can with confidence expect from a poor earthly Father, according to the compaſs of his abilities: *If ye then being evil know how to give good things unto Your Children, how much more ſhall Your Father who is in Heaven, give good things to them that ask him?* Mat. 7. 11. Mercy, and Compaſſion, and Love, is a virtue in a man, in an Earthly Father, a piece of that Image of God which at firſt he imprinted in man; and yet paſſion and humane infirmity as it hath much weakned the habit thereof in us, ſo it may ſuſpend the exerciſe thereof to a near relation: But in Almighty God theſe Vertues are in their perfection, and nothing at all in him that can remit it. Mercy and tenderneſs are attributes which he delights in; Mercy pleaſeth him; it was the great attribute that he proclaimed his name by, *Exod.* 34. 6. and ſo diffuſive is his mercy that it extends to all, he *is good to all, and his tender mercies are over all his works*, Pſal. 145. 9. and not only to the Juſt and Good, but even to the Unkind; cauſing his Sun to ſhine upon the evil and the good: and ſurely he that hath Mercy and Goodneſs for an Enemy, cannot deny it unto a Child. *Can a Mother forget her ſucking Child*, &c. *Yea ſhe may forget; yet will I not forget thee, ſaith the Lord.* Iſa. 49. 15.

4. To reſtore us to a moſt ſure, everlaſting and bleſſed Inheritance in Heaven. *Gal.* 4. 7. *If a Son, then an Heir of God through Chriſt:* and here is the complement of all; not only abſolved from the guilt of ſin, recon-

reconciled to God, put into the relation of a Child of God; but after all this, to be everlastingly and unchangeably ſtated in a bleſſed condition unto all Eternity: and all this from the condition of a moſt vile, ſinful loſt Creature, and by ſuch a price as the blood of Chriſt. More need not, cannot be ſaid.

VIII. And by what hath been ſaid, it is eaſie to ſee what *the Fruits and Effects* of all this are. God will not be diſappointed in the end of ſo great a work, and therefore we cannot be diſappointed in the fruit of it; and thoſe are either ſuch as are enjoyed in this life, or principally appropriated to that which is to come. 1. Thoſe Benefits that naturally ariſe from Chriſt crucified, and are enjoyed *in this life*, are theſe:

1. *Juſtification* and Acceptation in the ſight of God: he looks upon us as thoſe that have ſatisfied his Juſtice when his Son ſuffered; and as thoſe that performed his Will, when his Son performed it: So that as our Lord imputed our ſins to our Redeemer, ſo he imputes his Righteouſneſs unto us; and as he was well pleaſed with him, ſo he was well pleaſed in him, with as many as are received into this Covenant.

2. *Peace with God.* This is the natural conſequence of the former. *Rom.* 5. 1. *Being juſtified by Faith, we have Peace with God through our Lord Jeſus Chriſt.* The only cauſe of breach between God and his Creature is removed, and Peace and Love reſtored between them.

3. Free *Acceſs unto God*: For we are reſtored unto Peace with him, and conſequently acceſs unto him; and indeed it is a part of that duty which he expects from us: Our acceſs to him, is not only our priviledg, as the acceſs of a Subject to his Prince, or a Child to his Father; but it is our duty, as a thing enjoyned unto us in teſtimony of our dependance and love unto him.

3. Con-

4. Consequently, *Peace with our selves, and our own Conscience*; and that upon a double ground. 1 Because our Conscience is sprinkled by the Blood of Christ, which defaceth and obliterateth all those black *Items*, that otherwise would be continually calling upon us. 2. Because Conscience ever sideth with God, whose vicegerent she is in the Soul, and hath the very same aspect, for the most part, that Heaven hath; and therefore if it be clear above, it is ordinarily quiet within; and if God speaks Peace, the Conscience, unless distempered, doth not speak trouble.

5. An Assurance of a continual *supply of sufficient Grace*, to lead us through this vale of trouble, without a *final apostacy* or falling from him. Were our Salvation in our own hands, or managed by our own strength, we should utterly loose it every moment; but the Power, and Truth, and Love of God is ingaged in a Covenant of the higheft Solemnity that ever was, sealed in the Blood of the Son of God, for our Preservation; and it shall be as impossible for us to fall from that condition, as for the Almighty God to be disappointed: No, his Council and Truth, the constant supply of the Blessed Spirit of Christ, shall keep alive that Seed of Life, that he hath thrown into his Soul. 1. *John* 3. 9. *For his Seed remaineth in him, and he cannot Sin, because he is born of God.*

6. Sufficient Grace to preserve us from, or support us in, or deliver us out of *Temptations*. We stand more in need of Grace, than we do of our Bread; because the consequence of the want of the former, is of more danger than the latter, by so much as the Soul is more valuable than the Body. If our Father is pleased to furnish us with our daily bread, how shall he then deny us our daily and hourly supplies of his Grace? Especially since our interest therein is found upon the Covenant made in the blood

v. *Ro.* 8. 31.

blood of Christ, 2. *Cor.* 12. 9: *My Grace is sufficient for thee.*

7. A favourable *Acceptation of our duties*, since they are the performances of Children; and therefore not measured according to their own worth, but according to the relation and affection from whence they proceed.

8. A gentle and merciful *pardoning of our failings*, even as a Father pitieth and pardoneth the infirmities of a Child, and though he does not dispence with presumptuous offences; yet he either observes not, or forgives their many Infirmities. And it is a privileg of high concernment to us, that as in our first conversion, the Blood of Christ washeth away a whole life of sins at once, so after our conversion, the same Fountain stands open; whereunto we may and must resort, to cleanse our daily Failings. Christ received by Faith in the heart, is a continual Sacrifice, which I may present unto the Father, for my sins committed after my conversion.

9. A comfortable restitution of a just *Interest in the Creatures*. When Man forsook the Allegiance he owed to his Maker, the interest he had in the Creature, did, as it were, escheat to the Lord: And though his Goodness after permitted him the use of them, yet it was still, as it were, upon account: And as the Sons of Men have a great account to give unto God for their sins, so they have for his Creatures. Christ hath restored unto us a better propriety in that, which civil right hath made ours, than what we had before.

10. A *Comfortable and Sanctified Use of all Conditions*: In Prosperity, Moderation; in Adversity, Contentedness; in all, Sobriety. For as our Lord hath purchased for us Grace, to use all things aright; so he hath obtained for us an inheritance, that renders the best the World can give us, unworthy to be valued, and the worst it can give us, unworthy to be feared,

in

in respect of the Blessedness which he hath setled upon us.

11. Consequently *Contempt of the World*, because higher matters are in my eye, such as the best the World can yield, cannot equal; nor the worst it can inflict, cannot take away. All this upon

12. A *Lively Hope*: A hope that maketh not ashamed; even of that Glory which my Saviour came down from Heaven to purchase by his Blood; and the assurance whereof he hath sealed with his Blood: *John* 14. 2, 3. *I go to prepare a place for you, and if I go, and prepare a place for you, I will come again, and receive you unto my self, that where I am, ye may be also*: A hope of a blessed Resurrection after death; a hope of that Blessed appearance of our Lord and Saviour Jesus Christ; a hope of that Glorious Sentence in the presence of Men and Angels, *Come ye blessed*; and an hope of an Everlasting Estate of Blessedness and Glory in the presence of the great God, and the glorified Saints and Angels, unto all Eternity. And the efficacy of this hope dipt in the blood of Christ, brings us Victory:

1. *Victory over Sin. Sin shall not have dominion over you, for ye are not under the Law, but under Grace*: Rom. 6. 14. *He that hath this hope purifieth himself, even as he is pure*. 1 John 3. 3.

2. Victory *over the World*, in *the best* it can afford us; its flatteries and favours: these are too small and inconsiderable, when compared with this hope; they shine like a Candle in the Sun; and are ineffectual to win over a Soul that is fixed upon this Hope, and Victory over the worst the World can inflict: Our Lord hath conquered the World in this respect for us: *Be not afraid, I have overcome the World*, John 16. 33. and conquered it *in us*; *This is the Victory that overcometh the World, even your Faith*, 1 John 5. 4.

3. Victory over *Death*; which now, by means of this blessed hope is stript, as well of her terror as her power: *Thus thanks be unto God, who giveth us the Victory through our Lord Jesus Christ.* 1 Cor. 15. 57.

And now though the Nature of this Argument hath carried my meditations to a great height, yet to avoid mistakes, some things I must subjoyn.

1. That when I thus aggavate the sufferings of our Lord under the imputed guilt of the sins of Mankind; yet we must not think that his sufferings were the same with the Damned, in duration, so neither in kind, not in degree; for this could neither consist with the purity of his Nature, nor innocence, nor dignity of his Person, nor the hypostatical Union of both Natures in him: but he suffered as much as was consistent with these considerations; and, as considering the dignity of his person, was equivalent to the sin and demerits of all Mankind.

2. That his Righteousness imputed to us, doth not exempt us from acquiring a Righteousness Inherent in us; This were to disappoint the end of his suffering, which was to redeem us from our vain conversation, and make us a peculiar people zealous of good works.

3. That this purchase of Salvation by Christ for Believers, is not to render them idle, or secure, or presumptuous; where there is such a disposition of Soul, it is an evident Indication, that it is not yet truly United unto Christ by true Faith and Love; his Grace is sufficient to preserve us, and always ready to do it, if we do not wilfully neglect or reject it.

THE

THE VICTORY OF FAITH Over the WORLD.

I JOHN V. 4.

For whosoever is born of God, overcometh the World; and this is the Victory that overcometh the World, even your Faith.

THese things are herein considerable:

1. The *Act* which is here declared, *Victory* or *Overcoming*.

2. The *Person* that exerciseth this act, or concerning whom this act is affirmed, described by this description, a Person that is *born of God*.

3. The *Thing* upon which this act of Victory is exercised, *viz.* The *World.*

4. The *Instrument* or *Means*, by which this act is exercised. *viz. Faith.*

5. The *Method* or *Order*, or formal reason whereby Faith overcometh this World.

Some few Observations I shall deliver touching all these in the order proposed.

¶ I. *Victory* or overcoming is a subjugation or bringing under an opposing Party to the Power and Will of another. And this Victory is *of two kinds*, compleat and perfect, or incompleat or imperfect. 1. The notion of a compleat Victory is, when either the opposing Party is totally destroyed, or at least when despoiled of any possibility of future resistance: Thus the Son of God, the Captain of our Salvation, overcame the World, *John* 16. 33. *Be of good cheer, I have overcome the World.* And thus when we are delivered from this body of death, we shall overcome the World. This compleat Victory will be the portion of the Church and Christian triumphant. Again 2. There is a Victory but incompleat, such as the Victory of the Children of *Israel* was over the *Canaanites*, which though they were subdued, as to any possibility of a total re-acquiring of a superiority or equality of power, yet they were not subdued from a possibility of annoying, disquieting and rebelling; they remained still thorns to vex and disturb, though not to subdue their conquerors; there was still an over-ballance of power in the Victors, though not wholly to extirpate them: And this is the condition of the Christian Militant in this World: He keeps the World in subjection, and every day gets ground upon it; but he cannot expect to obtain a Perfect, Compleat and Universal Conquest of it, till he can truly say with our Blessed Lord. *John* 14. 30. *The Prince of this World hath nothing in me.* Which cannot

not be till our change comes; for till then we carry about with us Lusts, and Passions, and Corruptions: Which, though withall Vigilancy and Severity, kept under, and daily impared in their Power and Malignity, will hold a correspondence with the World and Prince thereof, and be ready to deceive and betray us, though never to regain their Empire and Soveraignty; and the reason is significantly given by the same Apostle, 1. *John* 3. 9. *For his Seed abideth in him, and he cannot sin, because he is born of God.* Indeed he may, and shall have Sin as long as he hath flesh about him, 1 *John* 1. 8. *If we say we we have no sin, we deceive our selves, and the truth is not in us.* But although we have sin still abiding in us, and like the Byas in a Bowl, warping us to the World, yet that Vital seminal principle of the Grace of God, in Christ, always keeps its ground, its life, and tendency towards Heaven, and wears out, wasts, and gradually subdues the contrary tendency of sin and corruption.

II. The *Person* exercising this act of Victory and Conquest, he that is *Born of God.* All Men, by Nature, may be said, in some sense, to be born of God; the Apostle tells the *Athenians*, Acts 17. 28. *We are all his off-spring.* But in this place, this Heavenly Birth is a second, a supervenient Birth from God; and hence it is called *Regeneration*, the New Birth, Birth of the Water and the Spirit, Birth of the Spirit, the Formation of Christ in the Soul; and the Creature so new born stiled the New Creature, the New Man, a partaker of the Divine Nature, born not of the Will of Man, nor of the Will of the Flesh, but born of the Will of God. And all these, and the like Expressions are Figurative, and seem to carry in them a *double analogy*: First, to the first Creation of Mankind; and secondly, to the ordinary Generation of Mankind since their first Creation: 1. As to the former Analogy, We know by

the holy Word that the first man was the root of all mankind, stamped with the signature of the Image of Almighty God, principally consisting in knowledg, Righteousness and Holiness, and stood or fell as the common representative of all mankind: This Image of God was in a great measure lost and defaced by the fall of man, and more every day spoiled by the actual sins and acquired corruptions of his descendants: Christ the second *Adam* had instamped upon him a new inscription of the glorious God, came to be a common head, root, and parent of as many as are United unto him by Faith, Love, and Imitation, and to instamp anew upon them that lost and decayed Image of God; who thereby put on the New man, *Which after God is Created in Righteousness and true Holiness*, Ephes. 4. 24. and so becoming a New creature, 2 *Cor.* 5. 17. *Galat.* 5. 6. renewed in Knowledg after the Image of him that created him, *Colos.* 3. 10. they recieve a new stamp and impression from this great exemplar Christ Jesus the true Image of the invisible God. 2. The second analogy is to the ordinary Generation of mankind; wherein as a little, but powerful, vital principle, which we call the Soul, forms and moulds the *fetus* according to the special nature of man in all his lineaments and proportions, and never gives over its operation till it hath compleated that bodily mass into its full complement of parts, and afterwards gradually augments and perfects it in his organs and faculties: So by a Vital Principle derived from God, through Christ, into the Soul, the same is moulded, fashioned, formed, increased and perfected according to this new Principle of Life which is usually called *Grace*: Whereby it comes to pass (that) as the Soul is the Vital and conforming Principle of the body, so this Grace is the very life, and vital and conforming Principle of the Soul: And hence this formative principle is called the Life of the

Soul,

Soul, the Quickning Spirit; and the conformation of the Soul unto the Will of God thereby is called the forming of Chriſt in them, the life of Chriſt, the indwelling of Chriſt in the heart by Faith. And this new Principle exerciſeth in the Soul all the acts analogical to that natural vital principle in the body, giving to it as it were the image, lineaments, proportion, increaſe conformable to the image of God in Chriſt, as true Wiſdom, Righteouſneſs, Juſtice, Holineſs, Integrity, Love of God, Submiſſion to his Will, dependance upon him, and tranſlates them into all the communicable relations that Chriſt himſelf had, and inveſts them in his communicable priviledges: If he be a Son of God by Nature, ſo are they by * interpretation; is he an Heir of Heaven? ſo are they coheirs with him? is he acceptable of God? So are they; is he an heir of Glory? ſo are they. And as this conformation of the body by this vital principle is performed by a ſeminal principle (at leaſt as the inſtrument of its activity) derived from the Parent; ſo the analogy holds here: we find *a double Seminal Principle* in this confirmation, and both derived from Chriſt our Head; *viz.* one External, another Internal. 1. The *External* ſeminal Principle is the Word and Meſſage of the Divine Doctrine, Exemplary and Holy Life, ſingular Love of Chriſt and of God through him to mankind, whereby we underſtand what he would have us do, the danger if we do otherwiſe, the bleſſed Reward of Obedience, the great engagements of the Love of God in ſending his Son to die for us, the plain, familiar, eaſie way of attaining of Happineſs; and becauſe we often learn better by Example than by precept, the ſame Word exhibits to us a lively picture of his Holy converſation, his Humility, Meekneſs, Obedience, Love Patience, Goodneſs: And

* *By Adoption, and participation of the Divine Nature,* 2 Pet. 1. 4.

the external means is in it ſelf a great moral means to conform our Wills and Lives thereunto; and therefore it is called the Incorruptible Seed of the Word of God whereby we are born again, 1 *Pet.* 1. 23. 2. The *Internal* ſeed is that Spirit of Grace ſent out from Chriſt, which doth drive a quickning lively Power to the word and to the ſoul, whereby it makes it effectual to its end, and therefore called a Spirit of Life and Power, a Quickning Spirit: and this, not by transfuſing a new ſubſtance or ſubſtantial nature, which before it had not, but by its lively, yet ſecret operations, changing and moulding it ſuitable to the Image of him whoſe Spirit it is, and adding energy and efficacy to that other ſeed of the Word, as the Sun doth to the Seminal Principles of vegetables and animals.

III. Touching *the Thing* upon which this victory is obtained and Conqueſt made, it is *the World*: which comprehends in its latitude a double World; the World within us, and the World without us.

The World *Within us*, which may therefore be ſo called principally in this reſpect, that a greater part of its Relation and tendency is toward the World, which is for the moſt part the object upon which it fixeth, the ſubject after which it reacheth, and the buſineſs upon which it faſtneth and exerciſeth. And hence it is, that the Apoſtle St. *John* divides the World without us with relation to the World within us, *viz. the luſt of the fleſh, the luſt of the eyes, and the pride of life*, 1 John 2. 16. The World that is within us, taketh in the *two great faculties or powers, viz.* 1. The Paſſions of the Soul; and 2. The ſenſual Appetite; Both theſe are in their own Nature good, placed in us by the Wiſe God of Nature, for moſt excellent ends and uſes. Our buſineſs therefore is to keep in order and ſubjection, and to extirpate and root them out; for they are radi-

cated

cated in our Nature by the God of Nature. But of this more particularly.

1. *Our Paſſions:* Such as are Love, Hatred, Anger, Hope, Fear, Joy, Sorrow; theſe and the like Paſſions of the Humane Soul, are not ſimply in themſelves evil; nay being rightly placed, and duly ordered and regulated, they become ſerviceable to excellent ends and uſes; and therefore ſimply in themſelves they are not the ſubject of Chriſtians Victory: But then they become ſuch when they become the World in the Text, and that is principally in theſe Caſes. 1. When they are *miſplaced*; as when we love the things we ſhould hate, hope for the things we ſhould fear, rejoyce in that we ſhould grieve, *&c.* or *è converſo*, 2. when they are *immoderate* or *exceſſive* about their proper objects, which comes to paſs, when in thoſe things about which we may exerciſe our Paſſions lawfully, we exceed that meaſure or proportion that is due to them. For inſtance, I may lawfully love a competency of worldly ſubſiſtance, but I exceed in this, That I love it too much and beyond the worth that is truly in it: I may lawfully be angery with him that injures me, but I exceed in the meaſure, or degree, or time, or duration, and become implacable. 3. When my Affections or Paſſions are *not acted to that height they ought to be*: All finite objects of our Paſſions require a proportionate degree of our Paſſions; but where the object is infinite, my affections may err in *being too remiſs*, but not in the exceſs: I cannot love God too much, for I am to love him with all my might; but I may love him too little, and then my affection errs: I cannot hate ſin too much, becauſe I cannot love God too much, but I may hate it too little. 4. When my Affections or Paſſions are acted unſeaſonably, either in reſpect of the competition between objects of ſeveral values: I may, nay I muſt love my Father; but if I love my

Father

Father more than my Saviour, my Saviour hath pronounced me unworthy of him. 5. When my Passions degenerate into Vices and Corruptions, and so become not so much Powers or Faculties, as Diseases and Sicknesses of the Soul: As when Anger degenerates into Malice, Revenge; when Self-love degenerates into Envy; when desire of, or delight in, the profits or honours of the World degenerates into Covetousness or Ambition, and the like. 6. When my Passions are not under the Management, Guidance or Conduct of my superior Faculties, my Reason and Judgment; but either go before they are sent, or go beyond what they are sent, or return not and subside when recalled: And then they breed infinite perturbation in the Soul, invert the order of Nature, and become furies and tempests, and infatuate and captivate the Mind and understanding, and become a worse part of the World than that which is without us. Under these conditions our Passions and Affections are part of that World which is the object of Christian Warfare and Victory.

2. The other part of this World within us are the Motions and Tendencies of our *Sensual Appetite*. This Sensual Appetite is in it self good, placed in us by the God of Nature for excellent ends, *viz.* For the preservation of the Individual Nature, as Eating and Drinking, and those invitations of Sense, subservient thereunto; or for the preservation of the species, as the desires of Sexes. But they then become a sinful part of this Inferior World. 1. When they become inordinate. 2. Or excessive. 3. Or unseasonable, or generally. 4. When they are not subordinate in their actings to the Government of Reason, enlightned by Moral or Religious Light. A Christian hath no such Enemies without him, as unruly and undisciplined Lusts and Passions within him; and it is a vain thing to think of over coming the World without us,

until

until this World within us be brought into subjection; for without the Corruptions and Lusts within, the World, and the evil Men of the World, and the evil one of the World, could not hurt us.

——— *Non vulnus adactis*
Debetur gladijs, percussum est pectore ferrum.

The Wedge of Gold was an innocent thing, but *Achans* covetous heart within gave it strength to do harm. We come into the World, as into a great Shop full of all variety of Wares accommodated to our Senses, Lusts and Affections; and were it not for these, these wares would lye long enough upon the hands of the Prince of the World, before they could get within us or corpupt us.

2. *The World without us* is *of three Kinds*; 1. The *Natural* World, which is the work of Almighty God most certainly in it self good; and is not evil accidentally, by man's abuse of himself or it. It doth contain a general supply of objects answerable to the desires of our vegetable and sensible nature, and the exigences and conveniences of it; it is a great shop full of all sorts of wares answerable to our wants or conditions, there is wealth and places and delights for the senses, and it becomes an Enemy to us by reason only of the disorder and irregularity of these Lusts and Passions that are within us, and by reason of the over-value that we are apt to put upon them; they are indeed temptations, but they are only passive, as the wedge of Gold did passively tempt *Achan*, but it was his own Lust and Covetousness that did him the harm: the Rock doth not strike the Ship, but the Ship strikes the Rock and breaks it self. This World, as it is not evil in it self, so most certainly it is full of goodness and benevolence to us: it supplies our wants, is ac-

commodate

commodate to the exigences and conveniences of our nature; furniſheth us with various objects and inſtances of the Divine Goodneſs, Liberality, Bounty; of his Power and Majeſty, and Glory; of his Wiſdom, Providence and Government: which are ſo many inſtructions to teach us to know, and admire and magnifie him; to walk thankfully, dutifully, and obediently unto him; to teach us Reſignation, Contentedneſs, Submiſſion, and Dependance upon him. A good heart will be made better by it; and if there be evil in it, it is ſuch as our own corrupt natures occaſions or brings upon it, or upon our ſelves by it: and it is a great part of our Chriſtian warfare and diſcipline to teach us to uſe it as it ought to be uſed, and to ſubdue thoſe Luſts and Corruptions that abuſe it, and our ſelves by it. Again ſecondly, there is another World without us, *the malignant and evil World*, the World *of evil Angels, and of evil Men*; *Mundus in maligno poſitus*: And the great miſchiefs of this World are of two kinds; *viz.* 1. Incentives and temptations from it, that are apt to bring the reſt of mankind into the evil of ſin and offence againſt God; ſuch as are evil examples, evil commands, evil counſels, evil perſwaſions and ſollicitations. 2. The Troubles, and Injuries, and Vexations, and Perſecutions, and Oppreſſions, and Calumnies, and Reproaches, and diſgraces, that are inflicted by them: And the evil that ariſeth from theſe are of two kinds, *viz.* ſuch as they immediately cauſe, which is great Uneaſineſs, and Griefs, and Sorrow: and again, ſuch as conſequently ariſe from theſe, namely, the evil of Sin, as Impatience, Diſcontent, Unquietneſs of mind, Murmuring againſt the Divine Providence, doubtings of it, letting go our Confidence in God, Diſtruſt, Unbelief, and putting forth our hands to Iniquity to deliver our ſelves from theſe inconveniences, either by unlawful or forbidden means, by

ſinful

sinful compliances with the sinful World, by falling in with them to deliver our selves from their oppressions, persecutions or wrongs, by raising commotions, engaging in parties, and infinite more unhappy consequences. And thirdly, there is a third kind of World which is in a great measure without us, namely, the accidental, or more truly *the Providential World* in relation to man and his condition in this World, and is commonly *of two kinds, viz.* prosperous or adverse. External or worldly *Prosperity* consists in an accommodate condition of man in this World; as health of body; comfort of friends and relations; affluence, or at least competency of wealth, power, honour, applause, good report and the like: The dangers that steal upon mankind in this condition are Pride, Haughtiness of mind, Arrogance, Vain-glory, Insolence, Oppression, Security, Contempt of others, Love of the World, Fear of Death, and desires of diversion from the thoughts of it, Luxury, Intemperance, Ambition, Covetousness, Neglect and forgetfulness, and a low esteem of God, the life to come, and our Duty. 2. *Adversity*; as, Sickness and Diseases, Poverty, loss of Friends and Estate, publick or private disturbances or Calamities, and the like: And though oftentimes these are occasioned by the evil or malignant World, yet many times they seem to come accidentally, and are apt to breed Impatience, Discontent, Unquietness of mind, distrust of Providence, Murmuring, Envy at the external felicity of others, and that common discomposure which we ordinarily find in our selves and others upon like occasion.

IV. The fourth considerable is, what is this *Faith* which thus overcometh the World, which is nothing else but a deep, real, full, sound perswasion of and assent unto those great truths revealed in the Scriptures of God, upon the account that they are truly the Word and

and Will of the Eternal God, who is Truth it ſelf, and can neither deceive, nor be deceived; and herein theſe two matters are conſiderable, firſt, What are thoſe Divine Truths which being really and ſoundly believed, doth inable the Victory over the World, or the ſpecial objects of that victorious Faith; ſecondly, What is that Act of Faith or Belief of excellent objects, which thus overcometh the World.

1. For the former of theſe, although the whole Body of Divine Truths is *the adequate object of Faith*; yet there ſeem to be certain ſpecial Heads or Parts of Divine Truths, that have the greateſt influence into this Victory over the World. I ſhall mention ſome of them; namely, 1. That there is one moſt Powerful, Wiſe, Gracious, Bountiful, Juſt, and All-ſeeing God, the Author of all Being, that is preſent in all places, knows our thoughts, our wants, our ſins, our deſires, and is ready to ſupply us with all things that are good and fit for us, beyond all we can ask or think; hath incomprehenſible Wiſdom, and irreſiſtible Power to effect what he pleaſeth; that leaves not any of his works, eſpecially mankind, without his ſpecial care and ſuperintendence over them; without whoſe Will or deſigned Permiſſion, nothing befals us. 2. That this moſt Wiſe and Juſt and powerful God hath appointed a Law or Rule, according to which his Will is, that the children of Men ſhould conform themſelves, and according to the upright endeavours of the children of Men to conform thereunto, He will moſt certainly give Rewards; and according to the wilful tranſgreſſions thereof, he will inflict puniſhments, and that he is a moſt ſtrict and infallible obſerver of all the ways of the children of Men, whether of obedience or diſobedience thereunto. 3. That this Law and Will of his, he hath communicated and revealed unto the children of Men in his holy Word; eſpecially by

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the miſſion of his Son Jeſus Chriſt, who brought into the World a full and compleat collection of thoſe holy Laws of God, whereunto he would have us conform. 4. That he hath given unto mankind, in and through Chriſt Jeſus, a full manifeſtation of a future life after this of Rewards and Puniſhments; and according to that Law of his thus manifeſted by his Son, he will, by the ſame Jeſus Chriſt, diſpence and execute the ſentences of Rewards and Puniſhments, and judge every Man according to his works. 5. And that the Reward of Faith and Obedience, in that other life to come, ſhall be an Eternal, Bleſſed, Happy eſtate of Soul and Body in the glorious Heavens, and in the preſence and fruition of the ever Glorious and Eternal God. 6. And that the Puniſhment of the Rebellious and Diſobedient unto this Will and Law of God thus manifeſted by his Son, ſhall be an Eternal Seperation of Soul and Body from the preſence of God, and the concluſion of them under chains of darkneſs and Everlaſting torments in Hell fire. 7. And that the Son of God hath given us the greateſt aſſurance imaginable of the truth of this Will of God, of this Happineſs and Miſery, by taking upon him our Nature, by his Miracles, by his Death and Reſurrection and Aſcenſion into Glory, and by his miſſion of the Spirit of Wiſdom and Revelation into his Apoſtles and Diſciples, both to inſtruct the World in his Truth, and to evidence the Truth of their miſſion from him. 8. That Almighty God, though full of Juſtice and Severity againſt obſtinate and rebellious; yet is full of Tenderneſs, Love, and Compaſſion towards all thoſe that ſincerely deſire to obey his Will, and to accept of terms of Peace and Reconciliation with him, and is ready upon Repentance and Amendment, to Pardon whatſoever is amiſs, and hath accordingly promiſed it; and that he hath the care, and love, and tenderneſs of a Father towards

wards us: That in our sincere endeavour of Obedience to him, we shall be sure of his Love, Favour and Protection; that in all our afflictions and troubles he stands by us, and will not leave us: That he will most certainly make good every promise that by Christ he hath sent unto us, for the life that is present, and that which is to come: That the Law he hath sent us by Christ to submit unto is an easie and good Law, such as will perfect our Nature, and fit it to be partaker of his Glory: And that all his thoughts towards us, in our faithful endeavour to obey him, are thoughts of Love, Favour, Peace, Bounty and Goodness. And of this he hath given the greatest Assurance that is possible for mankind to expect or desire, even the sending of his Eternal Son into the World, to take upon him our Nature to acquaint us with his Fathers Will and Love, to live a life of want and misery, and to die a death full of shame and horror, to rise again to dispatch Messengers into all the World, to publish the good Will of God to mankind, to ascend up into Glory, and there to make intercession for us poor Worms at the Right Hand of God; giving us also hereby assurance of our Resurrection, and of his coming again to judge the World, and to receive his obedient servants into Eternal Glory. These be some of those Principal Objects of that Faith that overcometh the World, being soundly received, believed and digested.

2. As touching *the Act* it self; it is no other than a sound, real and firm belief of those Sacred Truths. And therefore it seems that they that perplex the notion of *Faith* with other intricate and abstruse definitions or descriptions, either render it very difficult or scarce intelligible, or else take into the definition or description those things that are but the Consequents and Effects of it. He that hath this firm perswasion will most certainly Repent of his sins past, will most certain-

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ly endeavour Obedience to the Will of God, which is thus believed by him to be Holy, Juſt and Good, and upon the obedience or diſobedience whereof depends his eternal happineſs or miſery, will moſt certainly depend upon the promiſes of God for this life and that to come; for thoſe are as natural effects of ſuch a firm perſwaſion, as it is for the belief of a danger to put a man upon means to avoid it, or for the belief of a benefit to put a man upon means to attain it. Some things are of ſuch a nature that the belief or knowledg of them goes no further, but it reſts in it ſelf, as the belief or knowledg of bare ſpeculative truths: But ſome things are of ſuch a nature as being once truly and firmly believed or known, carry a man out to action: and ſuch are eſpecially the knowledg or belief of ſuch things as are the objects of our fears or of our hopes; the belief of ſuch objects do naturally and with a kind of moral neceſſity carry a man out to action; to the avoiding of ſuch fears, and the attaining of ſuch hopes; And therefore Faith and belief in reference thereunto comes often in the Scripture under the names of hope and fear, as being the proper effects of it. Inſtances we have of both, 2 *Cor.* 5. 10. 11. *For we muſt all appear before the Judgment ſeat of Chriſt, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord we perſwade men.* 1 John 3. 2, 3. *But we know that when he ſhall appear we ſhall be like him, for we ſhall ſee him as he is; and every man that hath this hope in him purifieth himſelf, even as he is pure.*

Therefore we need not be ſo ſollicious touching the nature of Faith, what kind of Faith it is that muſt ſave us: certainly, if it be a true and real aſſent of the mind to theſe great truths of God, it muſt be operative, according to the nature of the things be-

lieved which are in order to working; and therefore if it have not that effect, it is not Faith nor assent; if it have it but weak and imperfectly, it is evident that the assent is weak and fluctuating; if it have that effect at sometimes but not at others, it is evident that the assent is suspended, or intermitted, or not actually exercised at these intermissions: if a man were really and fully perswaded that if he take such a Journey to morrow, he should certainly break his Leg, he would as certainly not go: or if he were under a certain perswasion, that if he took such a Drink, he should certainly recover his lost health, it were as certain he would drink it: and if a man were actually and fully perswaded that, if he used such a means, he should attain everlasting happiness, or, if he should commit such a sin, he should certainly lose it, it were scarce morally possible, that a reasonable man in his wits would omit the one or commit the other.

And to say, this is but an *historical Faith*, and that the Devils have as much, they believe and tremble, and they do as fully assent to Divine truths as any can do, yet it avails them not, concludes nothing; the reason is evident, because the Salvation to be attained, the Faith which is the instrument to attain it, concerns them not, neither are they in a State to be advantaged by it; but it is otherwise with men. If I should acquaint a Stranger that if my Son doth such a thing, I will give my Son five pound, though the Stranger believes it as really true as any thing in the World, it puts not him upon the action, because as he is not concerned in the reward, so he is not concerned in the means: but according to the belief that my Son hath, it will or will not put him upon the action: if he believe me not, he will not do it at all; if he believe it faintly and doubtingly, he will perform the action accordingly? but if he believe it truly and fully, and set

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any value upon the reward, he will perform it cheerfully; for he is concerned in the reward, and in the means to attain it.

Faith therefore is a firm aſſent to the Sacred Truths, whether the Truths relate to things paſt, as that God made the World, that Chriſt the *Meſſiah* is come in the Fleſh, *&c.* or to things preſent, as that Almighty God beholds all I do, and knows all I think, or that he is a Reconciled Father unto me in Chriſt Jeſus; or things to come which principally excite thoſe two great movers of the Soul, Hope and Fear, in Relation to the future Life of Rewards and Puniſhments.

V. I come to the fifth thing, *viz. How Faith overcometh the World, which takes in theſe two Conſiderations.* 1. How that is, in what degree. 2. How that is, by what Method or Means. Touching the former of theſe, touching the degree of the Victory that Faith gives, it is a Victory, but not a Victory to utter extermination. The Captain of our Salvation indeed overcame the World, totally, perfectly, *John* 16. 33. Our Victory is not compleat, nor perfect on this ſide Death; but it is ſuch a Victory as leaves ſtill an adverſary to conteſt with us, though not to ſubdue and conquer us. It is a Victory, but yet not without a continued warfare.

2. Touching *the Method* whereby our Faith overcometh the World, I ſhall ſay ſomething in general, ſomething more particularly with Relation to the World under the former acceptations.

In general therefore, the great method whereby Faith overcometh the World, is by rectifying our Judgments, and removing thoſe miſtakes that are in us concerning the World, and our own condition. 1. Some things there are in the World, which we ſet an eſteem, and value, and love upon, which de-

ſerve rather our hatred or deteſtation: As, our ſins, the irregularities of our Luſts and Paſſions, and thoſe degenerate Plants that ariſe from them; as Pride, Ambition, Revenge, Intemperance *&c.* Theſe we account our right hands, and our right eyes, in our ſtate of natural darkneſs. Faith rectifies this miſtake of our judgment, by ſhewing us the Law and Will of God revealed by Chriſt, whereby we find that theſe are our diſeaſes, diſtempers and ſickneſſes, repugnant to the Will, Image, and Command of God; that they are our loſs and our danger and our ruine; and therefore not to be entertained but mortified and crucified. 2. Some things that are in the World, that we may allow ſomewhat of our Affections unto, but we overvalue them. We reckon wealth, and honours, and powers, the greateſt happineſs imaginable, and therefore intenſly deſire them; ſickneſſes and afflictions, and injuries, and loſſes the greateſt miſery imaginable, and therefore we fear them exceſſively, we are intolerably diſcontented under them. Faith rectifies our miſtakes herein, gives us a juſt value of theſe things, ſhews us the Law of God, checking and forbidding immoderate Affections or Paſſions to be exerciſed about them, aſſures us that we are, as well under the view and obſervation, as under the care and regiment of the great Lord of Heaven and Earth; and therefore expects our great moderation in relation to externals. 3. And principally, for the moſt part the Children of Men eſteem this life the uttermoſt term or limit of their happineſs or miſery; and therefore make it their whole buſineſs, by all means poſſible, to make their lives here as ſplendid and glorious, as delightful and pleaſurable, as it is poſſible; and uſe all means whether honeſt or diſhoneſt, fit or unfit, to ſecure themſelves in the good they have, and to avoid any thing that is grievous or troubleſome: And if they cannot compaſs it they

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ſink, and deſpond, and murmur, and die under it, as the only Hell imaginable; or if they have any thoughts of a future eſtate after death; yet they are but languid, faint, and ſcarce believed in any tolerable degree, and ſuſpected rather as the impoſtures of Politicians or Fables of Poets, than having any real truth in them. Faith rectifies this miſtake, and aſſures us there is a judgment to come, a ſtate of Rewards and Puniſhments of a far higher nature than this World can afford, or indeed apprehend; that the happineſs of that life out-bids all the greateſt and moſt glorious entertainments that this World can afford, and will infinitely exceed the greateſt loſſes or croſſes that this World can yield. And on the other ſide, the puniſhments of that life will infinitely over-ballance all the pleaſures and contentments that this life here can yield, and the memory of them will but inhance the rate and degree of thoſe torments: and that accordingly as Men ſpend their lives in this ſhort tranſitory life, either in obedience or diſobedience unto the Divine Will, accordingly the retribution of everlaſting Rewards and Puniſhments will be there given. This view of the future ſtate, preſented by Faith to the Soul, will have theſe *two great Effects*, in order to the ſubduing and conquering of the World without us, by rendring it poor, inconſiderable, contemptible in compariſon of thoſe everlaſting joys and happineſs of the next life; and the World within us, by chaining up our exorbitant Luſts and Paſſions under the fear of the judgment to come, and by ordering, compoſing and regulating them in contemplation of the great reward annexed to our dutiful obedience unto God in this life.

But I ſhall come to particulars, and follow that tract that is before given, in the diſtribution of the World, as well within, as without us; and conſider

the particular method of Faith in subduing and conquering them, 1. Therefore in reference to the World *within us*; namely, 1. Our Passions, 2. Our Lusts.

I. As for our *Passions*: 1. Faith directs their due placing upon their objects, by discovering what are the true and proper objects of them, out of that large and comprehensive Law of God which presents *them* as such to the Soul, and to be observed under the pain of the displeasure of the glorious and Almighty God. 2. Upon the same account it teacheth our Passions and affections moderation in their exercise, even about their proper objects, and due subordination to the supreme love a man owes to the supreme good, God Almighty. 3. Upon the same account it teacheth us, under our obligation of duty to God, to cut off, crucifie and mortifie the diseases and corruptions of Passions, as Malice, Envy, Revenge, Pride, Vain-glory, Ostentation.

2. In reference to our *Desires*: 1. Natural, it teacheth us great moderation, temperance, sobriety; it tells us these very natural propensions are apt to grow unruly and consequently hurtful, and therefore that we are to keep them in subjection and under Discipline both to Religion and to Reason: And this it doth, by assuring us that such is the Will and Law of our Creator; by assuring us that the same Almighty God is the constant observer of all our most intimate deportments; it assures us that the Son of God dyed to redeem us from the captivity of our Lusts; that if we be kept still in servitude under them we make an ungrateful return to his love, and, what in us lies, disappoint him of the end of his sufferings: It shews us the great falseness, deceit and treachery of these Lusts, that they are ready upon every occasion to rebell against God and his Law placed in our souls; that they are upon every occasion

caſion ready to betray us to our worſt Enemy, and if they once get looſe from Diſcipline and ſubjection, they are hard to be reclaimed; and therefore muſt be kept under a careful, vigilant and auſtere diſcipline, that if we do ſo order them, we are ſafe in a great meaſure from the temptations of the World and the Devil, who could not hurt us without the complyance, inordinateneſs, treachery, and correſpondence of theſe cloſe Enemies within us. 2. As touching thoſe degenerate and corrupt Luſts, as, Covetouſneſs, Malice, Envy; Faith doth firſt of all in general ſhew us, that they are prohibited by the great Lord and Law-giver of Heaven and Earth, and that under ſevere penalties; again ſecondly, it ſhews us that they are the great depravers and embaſers of our nature, the diſturbers of the Peace, Security, and Tranquility of our minds; again thirdly, it ſhews us, that they are vain, impertinent, and unneceſſary perturbations, ſuch as can never do us any real good, but feed our vain imaginations with deceits inſtead of Realities. But particular inſtances in Relation to theſe ſeveral luſts will render theſe truths more evident. 1. Therefore for *Covetouſneſs* or immoderate deſire of wealth, *Ambition*, the immoderate deſires of Honour or Power, we ſhall ſee how Faith or true aſſent to the truths of God revealed in his Word doth correct and crucifie this Luſt, and that principally by theſe enſuing Conſiderations. 1. Faith diſcovers to us that the great Lord of Heaven and Earth, to whom we owe a moſt univerſal and indiſpenſible obedience, hath forbidden this Luſt, hath told us we muſt not be over-ſollicitous for the things of this Life, and we have no reaſon to ſuſpect his Wiſdom in ſuch prohibitions, for he is infinitely Wiſe, and knows beſt what is fitteſt for us to do or not to do; neither have we cauſe to ſubject his Love to us, or to think he envies us in his commands, either to enjoyn what might be

hurtful for us, or to forbid what might be beneficial to us; for it was his free and immenſe love that gave us at firſt our being, and therefore certainly can never envy us any thing that might be good or convenient for that being, which he at firſt freely gave and ſtill freely continues to us. 2. Faith ſhews us the vanity and lowneſs of ſuch deſires, re-minds us that when death comes all theſe objects will be utterly inſignificant; that they are tranſient, incertain objects, ſuch as are not only fitted barely for the meridian of this life, but ſuch as oftentimes take wings and fly away from us before we leave them, ſuch as in their very enjoyment ſatisfie not, but inſtead of ſatisfaction are oftentimes vexations and thorns to aflict us. 3. Faith preſents us with better things, more ſafe to be deſired, more eaſily to be obtained, more ſecurely to be kept; namely, our peace with God, and the firm and ſound aſſurance of everlaſting happineſs. 4. Faith preſents us with an aſſurance of the divine particular Providence, which gives and takes away, and grants or denies the things upon which our deſires are thus fixed, and therefore renders our immoderate cares and thoughtfulneſs for the buſineſs of this life, either needleſs or vain. *Your Heavenly Father knoweth that ye have need of all theſe things*, commands us to caſt our care upon him, for he careth for us that knows what is is fitteſt for us; if abundance, he is able to ſupply us without torturing our ſelves with care or ſollicitouſneſs; if the contrary, either we covet in vain, and our endeavours ſhall be diſappointed, or at leaſt they ſhall be given, but a curſe and vexation with them, given us in anger, given us to our hurt; and the ſame may be ſaid in all points in relation to ambition and deſire of Honours or Powers. 2. Again, in relation to *Malice or Envy* againſt the proſperity of others, faith ſhews us how vain and fooliſh a thing it is, and the rather, becauſe

because the wise and great God is the dispenser of all things, hath the absolute and unlimited propriety in them, disposeth them according to his own good pleasure. What reason hath any Man to envy that disposal which the God of Heaven makes? Again, 3. For *Revenge*, the great Lord of the World hath reserved that as a branch of his own supreme Prerogative. *Vengeance is mine, saith the Lord.* What have you or I to do to invade his Prerogative? It is his own right, and he best knows when, and where, and in what degree to exercise it.

2. I come to the consideration of the World *without us*, as that which possibly is here principally intended, and the Victory of the Christian by his Faith over it, and first in relation to the *Natural World*. This World, as hath been observed, is in it self very good, and the evil that ariseth from it is only occasional. Which is thus; it is a goodly Palace fitted with all grateful objects to our senses, full of variety and pleasantness, and the Soul fastening upon them, is ready with *Peter* in the Mount to conclude that it is good to be here; and therefore grows careless of the thoughts of another state after death, or to think of the passage to it, or making provision for it; but to set up its hope and happiness, and rest in it, and in these delights and accommodations that it yields our senses. Faith overcometh this part of the World, by assuring the Soul, that this lower World is only the place of our probation, not of our happiness; our Inn, not our home. It presents to the Mind a state of happiness, to be attained after death, infinitely surpassing all the contents and conveniences that this World can yield; and that one great means to attain it, is by setting our hearts upon it, and not upon the World, but using this present World not as the end of our hopes, but as our passage to it; and to carry a

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watchful hand over our desires and delights towards it, or in it; that it steal not away our heart from our everlasting Treasure; to carry a sober and temperate mind towards it, and use of it, as in the sight of that God that lends it us, to excite our thankfulness and try our Obedience, not to rob him of the Love, and Service, and Duty we owe unto him. In short, the methods whereby Faith overcometh this part of the World, are these. 1. By giving us a true estimate of it, to prevent us from over-valuing it. 2. By frequent re-minding of us, that it is fitted only to the Meridian of this Life, which is short and transitory, and passeth away. 3. By presenting unto us a state of future happiness, that infinitely surpasseth it. 4. By discovering our Duty in our walk through it, namely, of great moderation and vigilancy. 5. By presenting unto us the example of the Captain of our Salvation, his deportment in it, and towards it. 6. By assuring us, that we are but Stewards unto the great Lord of the Family of Heaven and Earth for so much as we have of it, and that to him we must give an account of our Stewardship. 7. By assuring us, that our great Lord and Master is a constant observer of all our deportment in it. 8. And that he will most certainly give a reward proportionable to the management of our trust and Stewardship, *viz.* If done sincerely, faithfully, and obediently to our great Lord and Master, a reward of everlasting Happiness and Glory; but if done falsly, sinfully, and disobediently, then a reward of everlasting Loss and Misery.

2. As to the second kind of World, *the Malignant World* of evil Men and evil Angels; and therein first in relation to the *evil Counsels*, and *evil Examples*, that solicit or tempt us to the breach of our Duty to God. The Methods whereby Faith overcometh this part of the Malignant World, are these, 1. It presents unto

us our Duty that we owe to God, and which we are bound indiſpenſibly to obſerve under the great penalty of loſs of our Happineſs. 2. It preſents us with the great advantage that we have in obeying God, above whatſoever advantage we can have in obeying or following the ſinful examples, counſels, or commands of this World; and the great exceſs of our diſadvantage in obeying or following the evil examples, or counſels of the World. And this makes him at a point with theſe Sollicitations, peremptorily to conclude it is better to obey God than Man; and with *Joſeph*, *How can I do this great wickedneſs, and ſin againſt God?* 3. It preſents Almighty God ſtrictly obſerving our carriage in relation to theſe temptations. 4. It preſents us with the diſpleaſure and indignation of the ſame God, in caſe we deſert him, and follow the ſinful examples, or counſels of men; and with the great favour, love, approbation, and reward of Almighty God, if we keep our Fidelity and Duty to him. 5. It preſents us with the noble example of our bleſſed Saviour. 6. It preſents us with the tranſcendent love of God in Chriſt Jeſus, who to redeem and reſcue us from the miſery of our natural condition, and from the dominion of ſin, and to make us a peculiar people zealous of good Works, choſe to become a curſe and die for us, the greateſt obligation of love and gratitude and duty imaginable: And then it leaves the Soul *impartially to judge* which is the better of the two, and whether this malignant World can propound any thing that can be an equivolent motive to follow their commands or examples, or that can equal the love of our Saviour, the reward of eternal life, and the favour of the ever glorious God; all which muſt be denied and loſt by a ſinful complyance with evil counſels, commands, or examples of an evil World. It is true the World can perchance reward my compliance herein

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with honour, and applause, and favour, and riches, or they can punish my neglects with reproach, and scorn, and loss, and poverty, and it may be with death: but what proportion do these bear to the favour and love of God, and an eternal recompence of glory and endless happiness? The terms therefore of my obedience to the loving and gracious God (to whom I owe my utmost duty and obedience, though there were no reward attending it) do infinitely outbid, and out-weigh whatsoever a sinful World can either give or inflict. And secondly, as to the other Part or Scene of this malignant World, *Persecutions, Reproaches, Scorns, ye Death it self*, Faith presents the Soul not only with the foregoing considerations and that glorious promise, *Be faithful unto Death, and I will give thee a Crown of life*, but some other considerations that are peculiarly proper to this condition: *viz.* 1. That it is this state, that our blessed Saviour hath not only foretold, but hath annexed a special promise of blessedness unto, *Blessed are they that are persecuted for Righteousness sake, for theirs is the Kingdom of Heaven*. 2. That there have gone before us a noble Cloud of Examples in all Ages, yea the Captain of our Salvation was thus made perfect by suffering. 3. That though it is troublesome, it is but short, and ends with death, which will be the passage into a state of incorruptible happiness: And this was that made the three Children cry out, at a point when the greatest Monarch in the World was ready to inflict the severest death upon them; *Our God whom we serve is able to deliver us, &c. but if not, know O King that we will not worship thy graven Image which thou hast set up.* And therefore our Blessed Lord redoubles the injunction of our fear toward Him that can destroy both Body and Soul in Hell, but forbids any fear of such persecutors, who can only destroy the Body and then can do

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no more. And certainly that man that hath full assurance of an esteem with the great God of Heaven and Earth, of an incorruptible weight and Crown of glory the next moment after death, must needs have a low esteem of the reproaches and scorns and persecutions of men for righteousnes sake; and so much the rather because that very favour with God, and that very Crown of happines that he expects, is enhanced by these very scorns and those very afflictions. For, *Our Light afflictions which are here for a moment, work for us a far more exceeding and eternal weight of glory.*

3. Concerning the third kind of World, namely, *the Providential World*, consisting in external dispensations of adversity or prosperity. And first concerning the dark part of the World, namely, *Adversity*, as casualities, lssoes of Wealth or friends, sicknesses, the common effects whereof are impatience, distrust, murmuring, and unquietnes: Faith conquers this part of the World, and prevents these evil consequences. which either temptations from without, or corruptions from within are apt to raise. 1. Faith presents the Soul with this assurance, that all external occurrences come from the wise dispensation or permission of the most glorious God; they come not by chance. 2. That the glorious God may, even upon the account of his own Sovereignty, and *pro imperio*, inflict what he pleaseth upon any of his Creatures in this life. 3. That yet whatsoever he doth in this kind, is not only an effect of his power and sovereignty, but of his Wisdom, yea and of his goodnes and bounty. No affliction can befall any man but it must be useful for his instruction or prevention. 4. That the best of men deserve far worse at the hands of God, than the worst afflictions that ever did or ever can befall any Man in this life. 5. That there have been examples of

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greater affliction, that have befallen better Men in this life: Witneſs *Job*, and that excellent pattern of all Patience and Goodneſs, even as a Man, our Lord Chriſt Jeſus. 6. That theſe afflictions are ſent for the good even of good men; and it is their fault and weakneſs, if they have not that effect. 7. That in the midſt of the ſevereſt afflictions, the favour of God to the Soul, diſcovering it ſelf like the Sun ſhining through a Cloud, gives light and comfort to the Soul. 8. That Almighty God is ready to ſupport them, that believe in him, and to bear them up under all their afflictions, that they ſhall not ſink under them. 2. That whatſoever or how great ſoever the afflictions of this Life are, if the name be blaſted with Reproaches, the Eſtate waſted and conſumed by fire from Heaven, if Friends are loſt, if hopes and expectations diſappointed, if the Body be macerated with pains and diſeaſes, yet Faith preſents to the Believer ſomething that can bear up the Soul under theſe, and many more preſſures, namely, that after a few years or days are ſpent, an eternal ſtate of unchangeable and perfect happineſs ſhall ſucceed; that death the worſt of temporal evils will cure all thoſe maladies, and deliver up the Soul into a ſtate of endleſs comfort and bleſſedneſs: And therefore he bears all this with patience and quietneſs, and contentedneſs, and chearfulneſs, and diſappoints the World in that expectation wherein its ſtrength, in relation to this condition, lies, namely, it conquers all impatience, murmuring, unquietneſs of mind.

2. As to the ſecond part of this Providential World, namely, *Proſperity*, which in truth is the more dangerous condition of the two, without the intervention of the Divine Grace, the foils that the World puts upon Men by this condition, are commonly Pride, Inſolence, carnal ſecurity, contempt or neglect of Duty and

and Religion, Luxury, and the like. The method whereby Faith overcometh this part of the World, and those evil consequences that arise upon it, are these. 1. Faith gives a man a true and equal estimate of this condition, and keeps a man from overvaluing it, or himself for it; lets him know it is very uncertain, very casual, very dangerous, and cannot out-last this life: Death will come and sweep down all these Cobwebs. 2. Faith assures him, that Almighty God observes his whole deportment in it, that he hath given him a Law of Humility, Sobriety, Temperance, Fidelity, and a Caution not to trust in uncertain Riches; that he must give an account of his Stewardship also to the great Master of the Family of Heaven and Earth, that he will duly examine all his *Items*, whether done according to his Lords Commission and Command; and it lets him know that the more he hath, the greater ought his care to be, because his account will be the greater. 3. Faith lets him know, that the abundance of Wealth, Honour, Friends, Applause, Successes, as they last no longer than this short transitory life; and therefore cannot make up his Happiness, no nor give a Man an ease or rescue from a fit of the Stone, or Colick: So there is an Everlasting State of Happiness or Misery that must attend every Man after Death. And on the one hand, all the glory and splendor, and happiness, that this inferiour World can afford, is nothing, in comparison of that Glory that shall be revealed to, and enjoyed by them that believe and obey. 1. Nothing in respect of its duration; if a man should live a thousand years, yet that must have an end, and the very pre-apprehension of an end is enough to dash, and blast, and wither any happiness, even while it is enjoyed; but that happiness that succeeds after death is an everlasting happiness. 2. Nothing in respect of its degree; there is no sincere, compleat, perfect happiness

pineſs in this World: It is mingled with evils, with fears, with viciſſitudes of ſorrow and trouble; but the happineſs of the next life is perfect, ſincere, and unmixed with any thing that may allay it: And upon theſe accounts, Faith, (which is the ſubſtance of things hoped for, and the evidence of things not ſeen, and therefore by a kind of anticipation gives a preſence to the Soul of thoſe future joys,) renders the beſt happineſs this World below can yield, but Irriguid and poor, like the light of a Candle in the preſence of the Sun. On the other ſide, the miſery that after death attends the miſ-ſpent preſent life, over-ballanceth all the good that this life can yield, both in its degree and duration; and therefore with the pre-apprehenſion of it, it ſowrs and allays all the good that is in the greateſt happineſs of this life. 4. Faith doth aſſure every believing Soul, that as ſure as he now liveth, and enjoyeth that worldly felicity it hath, ſo ſurely, if he, in belief and obedience to the Will of God, revealed in and through Chriſt, ſhall uſe his Stewardſhip thereof ſoberly, faithfully, and obediently, he ſhall enjoy that everlaſting happineſs that thus out-weigheth the beſt temporal felicity: And on the other ſide, if he ſhall uſe his proſperous condition vainly, proudly, inſolently, unfaithfully, intemperately, this ſhort felicity, that he hath here, ſhall be attended with an endleſs and exceſſive miſery unto all eternity. And now thus upon theſe accounts and methods, Faith overcometh this World of external proſperity. The corruption in the heart, and the temptations of the evil one, and of evil men, would preſently improve this condition to make the man proud, inſolent, intemperate, luxurious, ſecure, truſting in uncertain riches, forgetful of God and of Religion: But by the means before mentioned, Faith conquers the World herein, diſappoints the corruption of the heart, the ſubtilty of the Devil, the temptations

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of evil men, and brings the man into a low esteem of his own external happiness; keeps him in a high and just valuation of Heaven; keeps him temperate, sober, watchful, humble, faithful, Just; makes him mindful of his account, and studious and industrious for the attaining and securing of an everlasting state of happiness, and that when death shall render all his wealth, and honour, and applause, and successes, and glory, to be poor, empty, insipid things, yet he may have and enjoy a fixed, permanent, everlasting state of blessedness and glory with the ever glorious God, the blessed Redeemer, the holy Angels and the Spirits of just men made perfect.

OF HUMILITY ITS OPPOSITE VICES, BENEFITS, and MEANS *to acquire It.*

PROV. *III.* 34. JAM. *IV.* 6. 1 PET. *V.* 5.

God resisteth the Proud, and giveth grace to the Humble.

PRide and Humility are two oppoſite habits or diſpoſitions of the mind: and therefore the diſcuſſion and examination of the latter, will of it ſelf give us a diſcovery of the former; and the diſcovery of the benefits and advantage of the virtue of Humility, will give us alſo an account of the miſchiefs and inconveniences of Pride, that is its oppoſite vice.

In the examination of the true nature of Humility, we muſt take notice that there are *two extremes*, and between theſe the virtue of Humility is placed.

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The two Extreams are in the excess, which is Pride, and in the defect, Baseness of mind.

Pride ariseth from an over-valuation of a mans self, or a want of a due sense of his dependency upon Almighty God. And, though all Pride be an extream foolish distemper of the mind, yet some kind of Pride is far more unreasonable and vain than other; namely, that kind of Pride, that ariseth from such objects, that are less valuable in themselves, or less his own that grows proud of them.

It is a foolish thing for a man to be proud of the *Endowments* of his *Mind*: as Wit, Memory, Judgment, Prudence, Policy, Learning, nay of a mans Goodness, Virtue, Justice, Temperance, Integrity: for though these be most a mans own, yet he hath them by the *bounty* and goodness of that God, to whom he owes his being; *What hast thou which thou hast not received?* These are matters indeed to stir up the gratitude to the Giver of them, but not sufficient grounds to make thee proud. Again, though the things themselves be excellent, and more thine own than any other outward thing, yet thou art but a *temporary* owner of them; a violent Feaver, or a fit of a Palsie, or Apoplexy, may rob thee of all these endowments; and thou mayst possibly overlive thy Wit, thy Parts, thy Learning; and if thou escapest these Concussions, yet if thou live to old age (a thing that naturally all men desire) that will abate, if not wholly antiquate, thy Wit, Learning, Parts; and it is a foolish thing for a man to be proud of that which he is not sure to keep while he lives, and must lose at last in a great measure when he dies, even by reason of that very Pride which accompanies them here. Again, that very Pride, which accompanies those excellent parts and habits, is the very thing that either *spoils*, or very much debaseth, and disparageth them both in the sight of God, and

Man; it is like the dead Flie in the confection, the Worm at the bottom of the Gourd, that taints and withers these excellencies, and renders them either contemptible or at least much less valuable. The more a Man values himself for those things, the less he is valued by others; and it is a thousand to one that this foolish vain humour of Pride mingles some odd, fanciful, ridiculous, or unsavoury ingredient in the actions or deportments of such Men, though of eminent parts and abilities; so that they receive more reproach or censure by their Pride, than they receive applause by their Parts: For as God resists the Proud, so doth mankind also, and their very pride gives their adversaries advantage.

And as Pride of Parts, and Habits of the Mind, is a foolish thing; so Pride of *Bodily Endowments* is yet more foolish and vain; because it is raised upon a thing of a baser allay than the former; such as are Beauty, Stature, Strength, Agility; for though these are a Mans own, yet they are things that are, not only subject to more casualties than the former, but they are but of an inferiour nature.

Again, yet more vain and foolish is that Pride that is raised upon *things* that are either purely *Adventitious* or *Forein*, or in the meer power of other Men, as Pride of Wealth, of Honour, of Applause, of Successes in Actions, of Titles, gay Cloaths, many Attendants, great Equipage, Precedency, and such little accessions: And yet it is admirable to observe the vanity of the generality of mankind, in this respect; there is scarce a Man to be found abroad in the world, who hath not some elation of Mind, upon the account of these and the like petty, vain, inconsiderable advantages; in all Professions, as well Ecclesiastical as Secular; in all ranks and degrees of Men, from the Courtier to the Page and Foot-boy; in all ages, as well old as young, almost

almoſt every perſon hath ſome Hobby-horſe or other, wherein he prides himſelf.

And this humour of Pride doth rarely contain it ſelf within the breſt of that perſon wherein it lodgeth, (though it went no farther it is fooliſh enough) but ſpreds it ſelf into numerous Branches; ſuch as are Contempt and Scorn of others; Contention and Animoſity againſt thoſe, that in any degree croſs them; Ambition, Envy againſt any that are above them; Vain Glory and Oſtentation, hunting after Applauſe; deſire and delight in Flattery and Adulation of them; Impatience of controul, or contradiction, or diſappointment of what they effect; Detraction from the worth or value of others.

And, beſides the diſturbance that it makes abroad, it is an intolerable *Diſeaſe in the Soul* that is poſſeſſed therewith, renders his life miſerable, and puts him in the power of every Man to be his tormentor: If a Poor Man, a *Mordecai*, deny but his cap or his knee, it makes *Haman* ſtark ſick and half mad, *Eſth.* 5. 13. All his Honour, and Glory, and Favour, went for nothing, ſo long as *Mordecai* ſate in the Gate, and did him no reverence. Any ſmall neglect or affront, any croſs in expectation, any little inconſiderable diſappointment in what he ſets his mind upon, diſorders him even to diſtraction.

The other extream is, *Baſeneſs and Sordidneſs of Mind*, which though it carries the ſhadow of Humility, yet it is indeed quite another thing. And though ſometimes, as in Pride, ſo in this of baſeneſs of Mind, the complexion and temperament may have an influence, yet it is moſt commonly upon another account; namely, when a Man is forlornly given over to the love of Wealth or Honour, or of bodily pleaſures or luſts, this doth make him proſtitute himſelf to any baſe ſordid means, or compliances, to compaſs and

attain those ends: There is nothing so base, or unworthy, that such a man will not undertake, or do, to the attainment of what he thus designs; such as are base flattery of Men in power, ugly compliance with their humors, though most nauseous and unsavoury; creeping and cringing, even almost to adoration of them; making pitiful addresses to their meanest dependents, even as low as Pages and Foot-boys, performing the most unwarrantable offices for them; and many times an external disguise, a shape of lowliness and humility in gesture, shape, habits, and deportment, till they can attain their ends; like the Monk, that was always looking upon the earth, in a shape of humility, till he was chosen Abbot, and then changed his figure, and being questioned for his sudden change by one of his Covent, answered, in his former posture he was only looking for the Keys of the Abby, but now he had found them, he needed not the former posture.

And this baseness of mind is many times also the effect of the fear of men, which many times works so much upon the mind, that it carries men to base and unworthy compliances.

But *true Humility* is a virtue and temper of mind of another nature, and arising from better Principles. It is a lowly frame and habit of Spirit arising from the due sense of the Glorious Excellency of the Almighty God, and our own frailty and infirmities, and of our infinite dependence upon his Bounty, Goodness, Mercy, whereby we are under a constant, firm, and sound conviction, that all that is in us, or that is enjoyed, or can be expected by us, is from the free undeserved liberality of that Glorious God.

So that although, possibly the helps of complexion, and constitution, and education, may be contributory to the more easie acquest and exercise of this virtue; yet

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it is in it ſelf the effect of a mind truly, and ſoundly principled. 2. *Tim.* 1. 7. *The ſpirit of a ſound mind.* And this humility of mind is not barely in the external habit or counterfeited deportment; many times a Cynical, intollerable Pride is clothed with the Mantle of Humility: but principally it is rooted in the very mind it ſelf, and for the moſt part *evidenceth its being there* by theſe enſuing particulars:

1. A moſt awful and ſincere *Reverence of the Great and Glorious God*; a habitual proſtration of our Souls always before him, as the great and glorious Soveraign of Heaven and Earth, in whoſe preſence we always are, and to whom we owe an infinite ſubjection and dependence.

2. A moſt high and conſtant *Gratitude and Thankfulneſs* of Heart and Soul to him, for all the good we have in us, or that is or can be enjoyed by us; recognizing *him*, as the giver of our Being, of our Faculties, our Abilities, and ſtrength of Mind and Body, our Wealth, our Honour, our Comforts, our Hopes and Expectations; that he is not only the giver of them, but the Sovereign Lord of them and may reſume them when he pleaſeth.

3. And conſequently upon this, that we owe to that great and Sovereign Lord a due *Employment of all*, that he hath thus given us, *to his Glory and Service*; and that we muſt therefore be accountable for them, to him who is our great Lord, Proprietor and Maſter.

4. A conſtant *Vigilancy and Attention* of mind upon all our thoughts, words and actions; but eſpecially, leſt we forget that habitude of Mind that we thus owe to Almighty God, and leſt pride, arrogancy, vanity, or vain-glory ſteal in upon us; checking and plucking up the firſt ebullitions and riſings, the firſt buds and motions thereof.

5. Which is but the consequence of the former, a *Sober Opinion concerning our selves*, and all we do, and say; not thinking of our selves above what we ought to think: and, since self love so naturally adheres to us, to be very jealous of our selves; especially in those actions that are good, or that meet with some applause in the World; lest we either value them too high, or overvalue our selves by reason of them; or least we are short in giving to Almighty God that Honour that is due to him, and to him only, for them.

6. A diligent, and impartial, and frequent *Consideration, and Examination, and Animadversion of, and upon our defects and failings*; for these, and these only are truly and properly our own. There are a sort of artificial Pictures, that if a man look upon them one way, they represent some beautiful comely person; but if we look upon them another way, they represent some deformed or mis-shapen Monster; Our own partiality to our selves prompts us to look upon the picture of our lives and actions, in that position or posture that renders nothing but beautiful and virtuous; and we have seldom the Patience to look upon it, in that position that may render our Deformities and Vices; and thereupon we give our selves the denomination accordingly of Good and Virtuous, and either do not observe, or do not consider our own failings and defects. If we did as well consider our sins which we commit, as the duties which we perform: and if in the consideration of our duties, we did but consider how much more of duties we omit than we perform, and in the duties we perform, if we did consider how much deadness, formality, hypocrisie, vain-glory, self-seeking, and other unhandsome ingredients were mingled with them; and should lay our sins, our omissions, our defects in one scale, and that which were really and truly duty, and good, and worthy in another scale,

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the best of mankind would soon find that which was truly good, in the whole course of his life, were a pitiful, slender scantlet, and would be infinitely outweighed by his sins, omissions, and defects; and the due comparison and prospect of this, would quickly give him a Lecture of Humility; the good we do, would indeed make us thankful, but the good we omit, the evil we commit, and the deficiences of our duties, would make us humble.

7. *Charitable Opinions* of the persons of others, as far as possibly may be. It is true, that neither Religion, nor Charity commands, or allows, any Man to say or think that that which is in it self a sin, is not so; as that Drunkenness or Whoredom, or Pride, or Vain-glory, are not sins; the Law of God, and the Law of Nature tells us they are sins: But an humble Man, sensible of his own sins and failings, will not presently be over-censorious of persons, or pronounce them reprobates, or Men wholly destitute of the hope of Salvation; but will pity their failings and backslidings; but yet not exterminate them from Heaven: And herein there must be duly considered the *difference between a private person and a publick person*, whether Minister or Magistrate; the former, namely, a private person, humility must teach him compassion, charitableness, gentleness; but the latter, being intrusted in a publick ministration or office, doth *alterius vices agere*, his personal humility, as a private person, must teach him to be charitable, but yet not to be remiss or unfaithful in the exercise of his office.

The farther consideration of the principles and companions of humility will appear in the consideration of the *Fruits, and Advantages, and Benefits of true Humility.*

And these I shall reduce to these *three Relations*; 1. In relation to Almighty God; 2. In relation to the

the humble perſon himſelf; 3. In relation to others. It is true that all Virtues, if they be true and real, have a connexion one with another; they are never ſingle; for the ſame principle that begetteth one, begetteth all the reſt, and habituates, and influenceth the Soul in all its motions; but eſpecially this Virtue of Humility, when it is genuine and true, is ever accompanied with all thoſe excellent Habits and Graces, that perfect the Soul; as the Fear and Love of God; Obedience to him; Dependance on him; Beneficence and Charity to mankind, and the like. But yet in the purſuit of the fruits and advantages of Humility, I ſhall apply my ſelf to ſuch as do moſt naturally, and with a kind of ſpecial Reaſon and Appropriation, belong to, or flow from this virtue as ſuch, and as do eſpecially belong to its nature in a kind of abſtract conſideration.

I. Therefore, in relation to *Almighty God*, the humble Man hath in a ſpecial manner theſe two great advantages. 1. He receives Grace, or Favour, or Honour from God. 2. He receives Direction, Guidance, and Counſel from God. Both which are ſingularly promiſed, and, by a kind of ſuitableneſs and congruity, conferred by Almighty God upon an humble Soul.

Firſt, *Favour*, *Honour*, and Grace from God is a ſpecial portion of the Humble Man. The *Wiſe Man* tells us here, *He gives Grace to the Humble.* And although Grace is a comprehenſive word, and includes in it ſelf, not only Favour and Acceptance with God; but alſo thoſe other acceſſions of the gifts of his Bounty and Goodneſs, which come from this Great Giver of every perfect gift, as Wiſdom, Peace, Righteouſneſs, Purity of Heart, and the like, which are all alſo the portion of a truly humble Man; yet I think the former is that which is ſpecially intended here; namely, Favour, Honour, and Acceptance with God, ſo often expreſſed

expreſſed in the Old and New Teſtament, by the phraſe of finding Grace in the ſight of God. *Gen.* 19. 18. *Behold now I have found Grace in thy ſight.* Luke 14. 9, 10, 11. *He that bad thee, ſhall ſay unto thee, Friend, come thou up hither, then thou ſhalt have worſhip or grace in the preſence of them that ſit at meat with thee; for he that exalteth himſelf ſhall be abaſed, and he that abaſeth himſelf ſhall be exalted.* So that by Grace is principally intended Favour, Acceptance, Honour, and Eſteem, with the Great and Glorious God of Heaven and Earth. And certainly were there no other reward of Humility, than Acceptance and Favour with the great Sovereign of the World, it were reward enough. We ſee daily what pains, and charge, and expence, and ſervitude Men undergo, to attain the favour of a Prince or Great Man, though he be but a poor mortal Worm; and how Men pleaſe themſelves, when they have attained ſome little unprofitable reſpect from a great Man. But what is that in compariſon of being in Grace and Favour with the King of Kings, the Lord of Heaven? Eſpecially, when we conſider that the Favour or Acceptance of the Glorious God is not a bare unprofitable Eſteem or Grace, ſuch as many times the great Favourites of Princes obtain from them: But the Favour and Acceptance of God is always accompanied with Bounty and Beneficence; As he is the Sovereign Ocean of all good, ſo we may be ſure, he will be communicative and liberal of it, to ſuch as he favours. He, whoſe benignity is hourly extended to the meaneſt of his Creatures, nay to the very worſt of men, cannot be parcimonious or ſtrait-handed to thoſe whom he accepts, and eſteems, and honours. So that the humble man finds Grace in the ſight of the Glorious God, and, as an effect of that grace, the bountiful communication of all neceſſary good from the Munificence, Bounty and Liberality of him,

him, that thus favours him: and this is reward enough for the most profound Humility.

The *Reason why* Almighty God accepts thus an Humble person, is the very same that makes him resist the Proud, which is this; The Great God made all things in the World for two Ends: *viz.* 1. Thereby to communicate his own diffusive Goodness and Beneficence, and principally for the Glory of his own Greatness, Wisdom, Power, and Majesty; and although he receives no addition of Happiness by the return of Glory from his Creatures, yet it is a thing he values, his Glory he will not give to another; and it is unbecoming the Excellency of His Majesty to be disappointed in his End. Glory is out of its place, when it is not return'd to the God of Glory, or in order to him. It is the natural, as well as the reasonable, Tribute of all his Creatures, and a kind of proper Reflection of the Bounty and Splendor of all his works unto the God that made them. Now the Proud man usurps that Glory which is due to his Maker, and takes it to himself; intercepts that due and natural return and reflection due unto the Creator of all things, takes that tribute that is due to God, and applies it to himself; puts Glory out of its place and natural course, which it should hold towards the glorious God, as the Rivers do to the Sea: And this usurpation, as it is a kind of Rebellion against God, so it inverts and disorders the true and just natural course of things; and therefore as the proud man herein walks contrary to God, so God walks contrary to him: *They that honour me, I will honour; they that despise me, shall be lightly esteemed:* 1 Sam. 2. 30. And as this is a most reasonable act of Divine Justice, so there seem two things, that even upon an account of natural congruity must needs make the condition of a Proud man uneasie and unhappy, in relation to Almighty God:

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1. Every thing is beautiful, and useful, and convenient in its proper place; but when it is out of its place, it becomes troublesome and disorderly, like a Bone out of joynt, it causeth discomposure. When therefore the Proud man arrogates to himself Glory, and intercepts its free return to the God of Glory, to whom it belongs, Glory it out of its place, and disorders and discomposeth the usurper of it, so that he grows sick of it, sometimes to madness, but always to distemper and discomposure. 2. The Proud man is so full of himself, and of the Honour and Glory, which he usurps and attracts to himself, that he is uncapable of an accession of Grace or Favour from God: for he thinks he hath enough of his own, and this obstructs the accesses and irradiation of the Divine Favour, Grace, and Benediction. *Intus Existens prohibet alienum.* It is the empty Soul, empty I mean of Pride, Self-conceit, and Vain-glory that is capable of satisfaction with the Divine goodness.

But on the contrary, *The Humble Man* hath these two opposite advantages. 1. He carries Glory and Honour to him, to whom it belongs, to its proper center and country; namely, to the Ever-glorious God, and that Ocean of Goodness and perfection that resides in him: And this gives the Man ease, and quietness, and composure of Mind; for he doth not intercept the Tribute that is due to his Maker, but pays it over to the right owner. If he doth any good, noble, or becoming action, he checks the first motion of Pride and Ostentation in himself, and receives not the applause of others, but directs all the praise and glory of it, to that God that hath done it by him, or in him, or for him: *Not unto us, but to thy Name give the Glory.* And this gives him singular quietness, serenity, and evenness of Mind, because he is not surcharged with that which belongs not to him, nor under those tor-

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tures and boilings of Mind, which this Tribute due to his Maker raiſeth, when uſurped by Man to whom it belongs not. Again, 2. By this Humility and Lowneſs of Mind the Soul is empty, not of what it ſhould have, but of what it ſhould not have; and by that means becomes receptive and capable of Bleſſing from the God of Heaven, *Who filleth the hungry with good things, but ſends the rich empty away.* And this ſeems to hold congruity to the very nature of every Intellectual Agent, that acts with Underſtanding and Will. We find, even in the regulated motions of our own Nature, a ſecret averſneſs to gratifie a proud and haughty Man; for he either ſcorns or rejects a kindneſs as beneath him; or arrogates and owns it as his own due, and not a bounty: But a perſon truly humble, ſenſible of a benefit, thankful for it, gets within it, invites beneficence. And ſurely though the Bleſſed God be not at all under the impotency of human Paſſions; yet he is a God of infinite Wiſdom, and placeth his beſt benefits, where they will be beſt received and uſed. 2. It ſeems to hold congruity and proportion with the very courſe and nature of things natural: The Divine benignity is much more diffuſive than the Light, the Air, the moſt communicable Element in the World, and filleth every thing according to its meaſure and capacity of reception; is that which communicateth it ſelf to Vegetables in Life and Vegetation, but not in Senſe, becauſe not receptive of it; to Animals in Life and Senſe, but not in Reaſon or Underſtanding, becauſe not receptive of it; to Men in Life, Senſe and Underſtanding, that is common to the whole Species; and if they have but room in them for it, and do not wilfully thruſt it from them, in Grace alſo, and Favour, and Acceptation, in the bettering and improving of their Souls in the influences of his Love, direction and guidance: And ſuch a

Veſſel

Veſſel is the humble Soul, empty of Pride, Self-attribution, Vain-glory; one that is glad of ſuch gueſts, as the Grace and Favour and acceptance of God; hath room for them in his heart, and ſo becomes a fit Tabernacle for the influence of that God, that revives the Spirit of the Humble. *Iſa.* 57. 15.

And here by the Benignity and Favour of God, I do not mean the heaping of Temporal Honours or Wealth upon Men; theſe are but ſmall inconſiderable things, ſuch as are common to proud, and many times denied to the humble. But they have a better exchange, namely, Peace with God, inward teſtimonies of his Favour, ſecret indications of his Love, directions and inſtructions by the ſecret whiſpers and intimations of his Spirit, quietneſs and tranquillity of Mind, and pledges of Immortality and Happineſs, thoſe

——— Animi bona, ſanctoſque receſſus
Mentis, & incoltum generoſo pectus honeſto.

and theſe are things of a far greater value than external Wealth and Honour; and as far before them, as the Mind and Soul it ſelf is. But of this more in the next.

2. The ſecond great advantage of the humble Soul is, That he ſhall be ſure of *Direction*, and *Guidance*, and *Counſel*, from the beſt of Counſellors, the glorious God of Wiſdom. *Pſal.* 25. 9. *The meek will he guide in judgment; the meek will he teach his way.* Meekneſs and Humility are but the ſame thing under different names.

And this guidance and direction of Almighty God is of two kinds, in relation to a double end. 1. Guidance and direction in relation to his Everlaſting End, the Salvation and Happineſs of the Soul; namely, what

what he is to believe, and know, and do, in order to that greatest and most important End. And therefore it is observable, that although the Mystery of the Gospel of Christ Jesus, the common Instrument of the Salvation of Mankind, is the most wise and profound Design and Mystery, and of the greatest importance that ever the World was acquainted with; yet the most Wise and most Glorious God, did veil and dress that great and glorious Mystery quite contrary to the Wisdom and Grandeur of the World; insomuch, that to the most knowing people of the World, and that were full of their own Knowledge, the *Jews*, it became a stumbling Block; and to the *Greeks*, the most Learned and Wise People in the World, and that were full of the sense of their own Wisdom and Learning, it was accounted foolishness. 1 *Cor.* 1. *After that, in the wisdom the world knew not God, it pleased him by the foolishness of Preaching*; namely, of the things Preached, Christ Crucified, *to save them that believe*. And accordingly, in the Primitive times it succeeded accordingly. the Wise Rabbies of the *Jews* and the Learned Philosophers of the *Gentiles*, for the most part, derided or rejected it. Not many Wise, not many Mighty entertained it; for the Wisdom of God preferred the Wisdom and Mystery of the Gospel, quite counter to that Wisdom that was in vogue in the World. And we now see the reason why it was fitly and wisely so designed, for it was designed to thwart and cross and confound that corrupt Wisdom of the World, which had before corrupted it; the World by Wisdom knew not God. But on the contrary, the Meek and Humble and Lowly minds, and such were some learned, as well as unlearned, these received the Gospel. *The Poor receive the Gospel*; the poor in spirit, lowly, meek. *Mar.* 10. 15. *He that receiveth not the Kingdom of God as a little child, shall in no wise enter into it.* It was fitted,

fitted, and ordered, and modeled in such a dress; and such a method, that it was suitable to the reception of such Souls; and none but such were receptive of it.

Again, 2. Humility disposeth the Glorious God to give, and the humble mind to receive direction and guidance in all the walk and concern of this life. A proud heart ordinarily disdaineth and undervalueth all other Wisdom but his own, and all other councel but such as suits with his own Wisdom: And therefore the Glorious God most commonly crosseth or disappointeth him, or leaves him to the headiness and misery of his own councels, and to eat the bitter fruit of his own rashness and folly. For, whatever the blind men of the World think, the actions of men and their successes are under the Regiment of the Divine Will and Providence; and it is no wonder if he, that invisibly governs the Events of the World, take the wise in their own craftiness, and mingles giddiness and disappointment in their councels, and breaks the thread of all their contrivances; for he hath a thousand ways with ease and facility to do it. We may every day see what small intervention quite shatters, and disorders, and overturns the most politick, subtil, secret, and well laid designs in the World: so that in one moment a pitiful small unexpected occurrence wholly breaks in pieces a design of men laid together with long deliberation and forecast; with huge prospect and precaution of difficulties; with great reserves and preparations against all imaginable obstacles; with all the advantages of secresie, power, combination of parties, connexion and contignation of subsidiary aids; and yet one poor unthought of accident cracks in sunder, and breaks all to shivers the whole elaborate *Machina*; so that in a moment the shivers thereof lie all broken and disjoynted like a potsherd dasht against a Wall; or the

whole contrivance disappears like the fabulous enchanted Castles.

But on the other side, an humble man leans not to his own understanding; he is sensible of the deficiency of his own power and wisdom, and trusts not in it; he is also sensible of the all-sufficient Power, Wisdom and Goodness of Almighty God, and commits himself to him for Counsel, Guidance, Direction, and Strength, It is natural for any man or thing, that is sensible of his own deficiency, to seek out after that which may be a support and strength to him; and as Almighty God is essentially Good and Perfect, so he is (if I may use the expression) most naturally Communicative of it, to any that seek unto him for it in humility and sincerity: The Air doth not more naturally yield to our attraction in respiration, or to insinuate it self into those spaces that are receptive of it, than the Divine Assistance, Guidance, and Beneficence doth to the Desires and Exigences and Wants of an humble Soul, sensible of its own emptiness and deficiency, and imploring the Direction, Guidance and Blessing of the most Wise and Bountiful God. I can call *my own Experience* to witness, that even in the external actions, occurrences, and incidences of my whole life, I was never disappointed of the best Guidance and Direction, when in Humility and sense of my own dificiency, and diffidence of my own ability to direct my self, or to grapple with the difficulties of my Life, I have with Humility and sincerity implored the secret Direction and Guidance of the Divine Wisdom and Providence: And I dare therein appeal to the vigilent and strict observation of any mans Experience, whether he hath not found the same Experience in rela-

v. Antonin. *l.* 8. *ſt.* 45. *Haud minus vis Intellectrix ubiq; circumfusa eſt, & omni qui trahere poteſt ſe ingerit, quam communis hic aer, omni ſpirare volenti.*

relation to himſelf, and his own actions and ſucceſſes, and whether thoſe councels and purpoſes which have been taken up after an humble invocation of the Divine Direction have not been always moſt ſucceſsful in the end.

II. And thus as Humility is of admirable uſe, in relation to the Glorious God and the Effluxes of his Bleſſing and Direction; ſo it is of ſingular advantage, in relation *to the Humble man himſelf*, as may appear in theſe enſuing Conſiderations.

1. Humility keeps the Soul in great *Evenneſs* and *Tranquility*: The truth is, that the ſtorms and tempeſts and diſorders of the Soul do not ſo much, (if at all) ariſe from the things without us, as from the paſſions and diſtempers of the Soul it ſelf, eſpecially that of Pride and Haughtineſs, which as the Wiſe man ſays, *Prov.* 13. 10. is the mother of Contention, and that within the very Soul it ſelf, as without it is that which blows up the paſſions of Anger, and Revenge, and Envy, and Hatred, and Impatience, and Ambition, and Vain-glory; and from hence it is, that the Paſſions do rage, and ſwell, and roll one upon another like the Sea troubled with a ſtorm. What is it, that upon any diſgrace, or diſrepute, or affront, put upon a Man, makes him vex himſelf, even to death, that he hath not leiſure ſcarce for one quiet, or compoſed thought? What is it that makes him jealous of another Mans advancement; that makes him hate and envy another that hath attained greater dignity than himſelf; that makes his thoughts and endeavours reſtleſs, till he get to be greater or richer than others; and yet when he hath attained not reſting in it, but ſtill aſpiring higher; that fills him with fears, and torturing cares, leſt he ſhould either miſs what he aims at, or loſe what he hath attained; that fills him with revenge againſt all that oppoſe him, or ſtand in his way,

with impatience under any croſs or diſappointment, many times almoſt to the extremity of madneſs and frenzy; that makes him unquiet and diſcontented with his preſent condition, and raiſeth a thouſand ſuch diſorders and diſcompoſures in the minds of men? All theſe are moſt plainly reſolvable into this curſed diſtemper of Pride and Haughtineſs of Mind as might moſt evicently be made out to any that will but trace back theſe diſorders unto their root and original; and certainly therefore, the ſtate of ſuch a Man's mind muſt needs be marvellous diſorderly and unhappy.

But humility cures this diſeaſe, this Fever of the Mind; keeps the Paſſions cool, and calm, and quiet, and low, and keeps under hourly diſcipline, throws cold water upon them. Have I received an affront, a diſgrace with great Men, contempt from my equal or inferiour, reproach and ſcandal, diſappointment in my expectation of ſome external advantage? Am I like to be turned out of office, to be made poor or the like? I have two conſiderations, that keep me ſtill in an equal temper, and that ſilence all thoſe Paſſions, which preſently in a proud Man would be all on fire, and in a hurly burly. 1. *I know that thoſe things come not without the Divine Commiſſion, or at leaſt permiſſion; and ſhall I not quietly ſubmit to the Will of my great Sovereign Lord, to whom I owe myſelf, and whoſe Will I pray daily may be done?* It was an admirable inſtance of this Humility in *David*, when, to add to his preſent ſad condition, *Shimei* curſed him ſo bitterly, and although he had power and opportunity left him to revenge it, yet he forbad it, for it may be the Lord hath bid *Shimei* to curſe *David*, 2 *Sam.* 16. 10. Again, 2. *What am I, that I muſt not be croſſed, or reproached, or contemned, or diſappointed? Alas, a poor weak ſinful Man, I cannot be made lower in the eſteem of the World, than I am in my own. If the World reproach me, ſpoil me of what*

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I have; if I am poor or scorned, it is but what I deserve, and less than I deserve for my sins at the hand of God: Though perchance I am slandered, or falsly accused by them, yet I know ill enough of my self to make me bear patiently even a false accusation; and they cannot make me more low and vile, in the esteem of others, than I am in my own. And thus Humility breaks and quenches the Passions, and keeps the Mind serent and undisturbed under all external Occurrences. But to descend to particulars more distinctly.

2. Humility gives *Contentation in any Condition or Station.* And the reason is, because an humble Mind is never above that Station or Condition of life that the Divine Providence orders, but rather under or below it, or at the most holds pace with it. When the Mind runs beyond the condition of a man, it is like a spend-thrift, that lives beyond his estate; and therefore becomes necessarily poor, and never enjoys what he hath because it busies it self evermore in an anxious pursuit of what it hath not: And that mind, that in relation to the things of the World, runs beyond its station, can never be contented nor quiet; and though he attain this year, what he anxiously pursued the last year, yet still his Mind will be running farther still, and keep before his acquests, as the fore-wheel of the Coach will still run before the hinder Wheel: But an humble man is ever contented with what the Divine Providence and Honest Industry allots him, and enjoys it comfortably and thankfully, and can sit down with a narrow Fortune, with this contenting contemplation, *That which I have is given by the Bountiful God, of Liberality, not of Debt; if I had less, it were more than I could deserve; For I can with* Jacob *say, Out of the sense of my own unworthiness, I am less than the least of all his Mercies, Blessed therefore be his Name.*

3. Humility gives always *Patience under all Adversity* of what kind soever it be; and this is always an effect and companion of true Humility upon these ensuing Considerations. 1. The greatest cause of impatience is not so much, from the pressure and force of any external cross or calamity, as from the great disturbance and reluctance of the mind of him that suffers it; and this it is that raiseth up the waves and billows within: the cross or calamity it may be is rough and beyond the power of him that suffers it, to extricate or control; and on the other side, when it meets with a mind as tumultuous and contumacious as the calamity or cross, it raiseth a storm, as when the wind and tide are contrary, or like the state of *Paul*'s voyage in the *Adriatick* Sea, where two Seas met, *Acts* 27. which oftentimes endangers the Vessel. He that violently and impetuously contends against a calamity, is like one bound with a strong yoak or bond, his strugling, like a wild Bull in a Net, galls him more than the yoak it self otherwise would do; and a proud and haughty spirit, commonly miscalled courage, contributes more to his own uneasiness than his cross doth: But an humble, lowly mind, is naturally more able to bear his cross with more patience, because it is evident that the softness, humility, and quietness, and calmness of his mind breaks the force of the calamity, and renders it more easie by submission to it. 2. Again, every truly humble man looks upon the worst condition that he is under, to be less than he deserves. As long as a man lives in the World, there is no condition so troublesome, and painful, and uneasie, but it may be worse; and an humble man always thinks that that condition or circumstance of his life, which may be worse, is not the worst that he deserves. It may be I am poor, but yet I am well esteemed, I deserve both poverty and disesteem; it may be I am poor, and under a cloud

also of ignominy and reproach, yet I have my health of body, and composedness and steadiness of mind, and this is more than I deserve: It may be I am, with *Job*, under a confluence and complication of calamities, loss of Estate, of Children and Relations, censured by my very friends as an hypocrite, and one under the displeasure of Almighty God, my body macerated with diseases, yet I have life, and where there is life there is hope; *Wherefore doth the living man complain, a man for the punishment of his Sins?* Lam. 3. 39. the living man hath no cause to complain, because although he suffer the loss of all other things, yet his Life is spared and given him for a prey. The humble man is patient therefore under his sufferings of any kind, because he carries with him the due sense of his own unworthiness and demerit, and upon a judicious account looks upon his meanest, lowest, worst condition, as better than he deserves at the hand of God. 3. The humble man is patient under all conditions, because he always bears a mind entirely subject and submitting to the Will of the great Soveraign Lord of Heaven and Earth, whom he knows to be the Sovereign Lord of all his Creatures; to be the great dispenser or permitter and Rector of all the Events in the World; to be the most Wise, Just, and Gracious God; and therefore he doth not only submit to his Will, as an act of Necessity which he cannot control, or as an act of Duty in obedience to his Soveraign, but as an act of Choice, of Prudence, because the Will of his Maker is wiser than his own, and more eligible than his own; and therefore he makes the Will of his Maker his own Choice, and upon the account of true judgment concludes that whatsoever the most Powerful and Irresistable, the most Wise and Prudent, the most Just and Merciful Will of God appoints for him, is not only fit for him to submit unto, but also to choose, and as well cheerfully and thank-

fully, as patiently and quietly to follow and elect: and therefore since he well knows that all the successes of his life are under the Regiment, Government and Providence of the most Glorious, Sovereign, Wise and Merciful God, even those that seem in themselves most troublesome, uneasie, and grievous, he patiently and cheerfully comports with the divine Will in the toleration of them, and waits upon his All-sufficing and Goodness in his due time, either to remove them, or to support him under them.

4. Humility gives great *Moderation* and *Sobriety* and *Vigilance* in the fullest enjoyments of Temporal Felicity of any kind whatsoever. There is a strange Witch-craft in *prosperity* to rob a man of Innocence: How many in the world have I in my time seen, that under the greatest pressures of crosses and calamities, of poverty and reproach, have kept their Consciences fair and clean, their Innocence, Integrity, Piety and goodness within them, and about them, that yet by the warm beams and sunshine of external Prosperity have cast off their Innocence, as the Traveller did his Cloak in the Fable, made shipwrack of their Consciences, and became as great Oppressors, as Disorderly and Debauched livers, as proud and insolent, and perfect Worldlings, as if they had never heard of a Heaven or a Hell, of a God or a Redeemer, or of a Judgment to come? True Humility is a great guard upon the Soul of a Man against these Rocks and hazards. An humble man looks upon all his Plenty and Prosperity, not as his own, or the reward of his desert, but as the *depositum* of the Great Master of the Family of Heaven and Earth, Talents entrusted to him as a Steward, and an Accomptant to employ for his Masters use, service, and honour, not for his own grandeur or pleasure; he considers the more he hath, the greater is his Accompt, and the greater his Charge, and in it finds no matter to advance

vance his thoughts concerning himself or to make him proud, but to make him the more careful how he employ it. And his Humility is not diminished by his plenty, but rather increased; and this keeps him sober and moderate in the use of what he hath; for he looks upon all he hath, as none of his own, but his Masters, to whom he is accountable; and as it makes him sober and moderate in the use of what he hath; so it makes him studious to employ it to the honour of his Master, and faithful in that employment. Again, as he looks upon the things of this World, as deposited in his hands for the account of his Lord, so he looks upon them as dangerous Temptations to deceive him of his Innocence and Integrity; and both these make him ever more strictly vigilant over himself lest the present gayness, and glory, and opportunities of Prosperity get ground upon his mind or his Virtue, especially upon his Humility: For worldly grandeur secretly steals away that Vertue, or impairs it, sooner than any other. Pride is a kind of shadow, or rather a Devil, that ordinarily haunts and waits upon worldly greatness and prosperity; and therefore he keeps a strict guard over his heart, and watches narrowly the first blooming or Blossoming of Worldly-mindedness, self-dependance, Trusting in uncertain Riches, making them his Hope or his Confidence, but especially upon swellings of Vain-glory, Pride, self-applause and those other vermin that commonly breed in the Soul, by the warm influences of Prosperity: And he never suffers these unclean Birds to roost or rest in his Soul; checks and rejects the very first motions of them; and crushes these Viperous Eggs in the very first appearance: And to prevent the very first opportunities of their production, he watcheth himself upon all occasions; seriously reflects upon the danger he is in; carefully tries every emergent Thought, Word, and Action, whether it

it hath any ſecret tincture of Pride or Vanity; and if he find the leaſt riſing of them, he ſuppreſſeth and ſtifles them.

5. Humility is an excellent Remedy againſt the Paſſion of Fear, even of the worſt of evils, Death it ſelf, and much more againſt the fear of Reproaches, Loſſes, and all external Calamities whatſoever; gives patience under an incumbant evil, doth naturally, and by a kind of neceſſary conſequence, arm a Man againſt the Fear of an imminent or impendent Evil; and upon the very ſame Grounds and Reaſons, and therefore they need not be again repeated. Commonly Surprize and Unexſpectedneſs of any evil, renders the Fear more terrible; becauſe it takes a Man upon the ſudden, and before he can compoſe himſelf, or rally thoſe Succours of Hope and Reaſon to ſupport him againſt it; it is like a ſudden diſeaſe, that ſurpriſeth the body that laboureth under, ill humours, before it can allay or moderate them by preparative Helps or Catharticks, whereby a ſudden combuſtion ariſeth, and many times more danger ariſeth from the diſcompoſure of the humours, than from the malignity of the diſeaſe it ſelf. But Humility keeps the mind in a ſober well prepared temper; keeps the Paſſions under diſcipline, and is always in a readineſs to receive the ſhock of a danger, or evil imminent or impendent, without any great diſorder or aſtoniſhment: An humble Man hath no ſuch great value for himſelf, as to think he is to be exempt from calamities; and therefore is not much ſtartled at the approaching of them: He reckons he hath portion enough in this World, if he can keep his Innocence, the Peace of his conſcience, and quietneſs within; as for Matters of the World, as he makes not their enjoyment the object of his hope, ſo he makes not their loſs any great motive of his fear; Gods Will be done, is the language of his Soul in relation to them. Is he threat-

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ned with the loſs of his Eſtate, of his Friends and Relations, of his Honour and Eſteem, and hath he the News of his Death, either from without, by violences or perſecution, or from within by the forerunners of it, ſickneſs or old age? yet he is by no means tormented with fear by theſe meſſengers.

1. The evenneſs of his own Mind furniſheth him with the opportunity and uſe of his Reaſon to check his fear as vain, fooliſh and unſerviceable paſſion, that may torment him, and by preſent anticipation make his preſent condition worſe and more troubleſome, but not cure the danger.

2. The ſenſe of his ſubordination to the Divine power and pleaſure, quiets his mind with this thought: *My Maker wants not power to reſcue me from the danger, if he pleaſe; but if he be not pleaſed, it is my wiſdom and my duty to ſubmit to his good pleaſure; it is the Lord that doth inflict or permit, his Will be done.*

3. Upon the approach of ſuch dangers or evils he retires into himſelf; *What am I, that I ſhould think to be exempt from theſe imminent evils? What title have I to any the leaſt good I enjoy? Is it not the meer bounty of my Maker? If the dangers I foreſee leave me any thing, if they leave me life, they leave me more than I deſerve; if they be ſuch as menace the loſs of that alſo, yet they cannot take away my innocence, my integrity, my peace with God and with my ſelf; and it is an admirable bounty that the God of Heaven hath preſerved that to me, and accepts this little poor ſmall good that he finds, or rather makes in me, ſo as to reward it with his favour and acceptation and peace with him.*

Good God! when I look upon that which I call my Innocence, what a ſpotted piece is it, that I am even aſhamed to call it Innocence? when I look upon my Integrity, with what a deal of ſecret hypocriſie hangs about it, that it deſerves not the name of Integrity, and yet that little ſmall

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particle of what I call Innocence and Integrity which is truly such, it is his gift to me that is pleased to own and reward it as mine, with peace and favourable acceptance; and as long as he is pleased thus to continue to me what indeed is his, and thus to accept it as if it were my own, what reason have I to fear the loss of all things else, even life it self? since still I enjoy much more than I deserve, and which no malice Devil, no Calamity or Danger, no not Death it self can deprive me of? and thus far of the advantages of Humility in relation to a mans self.

III. The advantage of Humility *in relation to others* is of two kinds; 1. The advantage the humble man doth to others; 2. The advantage which the humble man receives from others upon the account of his humility.

1. As to the former of these; we may easily judg what Good an humble Man brings to mankind, by considering the Evil that Pride or a Proud Man bringeth thereunto. If a man duly considers most of the mischiefs that happen to mankind and follow them to their Original, he shall find that the most of them owe their Original to this Root. Let a man but look abroad in the world, he shall find a sort of evil Spirits or Furies in it, that fill it with infinite disorders and misery. For instance, Atheism, Hatred, Strife, Contention, Wars, disparaging powers, Heresies, Envy, Ambition, Sedition, Oppression, Persecution, Detraction, Slandering, Cruelty, Contempt, Uncharitableness, Censoriousness, and a thousand more such devilish Furies, that fill the World with blood, and confusion, and disorder. And now let us but trace those or any of those to their Original, we shall find that for the most part Pride is that *Pandora*'s Box, out of which they spring and issue. Let us take an estimate of some of them: *Atheism*, that cuts in sunder all the bonds of Religion, Government, and Society, whence comes it? but by

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the Pride of mens hearts, that cannot endure to have a Sovereign Lord above them, but that they may be self-dependent; or the Pride of mens Wits, that out of ſcorn of any thing they think vulgar, and to magnifie themſelves, dare attaque the moſt Sovereign truth in the World, the Being or Providence of God. So for *Contention*, *Strife*, *Diſobedience* to Parents; Rebellion againſt Governours, they all ſpring moſt ordinarily from the ſame root of Pride: *By Pride cometh Contention*, Prov. 13. 10. Men that cannot endure to be controlled, either by Laws or Governors, by Parents or Superiours, but think their own will and Luſts muſt be the uncontrollable rule of all their actions. So again for *Wars*, there is rarely any War between Princes or States, but either of both ſides, or at leaſt of one ſide, Pride and deſire of Domination is the true root and cauſe of it, though it be guilded over oftentimes with other Pretences. Again, for the moſt part, the *Diſputes* among perſons of Learning, or pretending to it, ariſe from the Luſt of Pride contending for a Sovereignty in Wit, or Learning, impatient of contradiction, eager and implacable, conteſting for reputation, victory, and the maintaining of what they have once aſſerted, and ſcorning the leaſt retraction. So that many times, upon petty, inconſiderable, unuſeful, inevident trifles, men are as hotly engaged, as if Heaven were at ſtake upon it: And from hence many times come *Hereſies*, when Men pretending to greatneſs of Wit and Learning, but in truth of haughty and ungovernable Spirits, either upon the ſcore of vain-glory and reputation, or upon ſome conceived affront or neglect from the Orthodox, ſet up for themſelves, draw parties to them and begin a Scheme of Religion of their own deviſing. From the ſame Root comes *Envy*, *Ambition*, *Detraction* from others, becauſe they think all preferment due to their own worth, and that any good that happens to others,

others, is a kind of derogation from themſelves; aſpiring thoughts, and parties endeavouring to cruſh and ruine all that ſtand in their way to that mark of grandeur that they aim at. And the like inſtances might be given almoſt of all thoſe turbulent Luſts and Paſſions amongſt Men, that break out to the common diſturbance of mankind and all humane Societies.

And therefore certainly, whatever virtue, or temper, or habit (or whatſoever elſe we ſhall call it) there is, that cures this mad, and unruly, and exorbitant luſt of Pride amongſt Men, muſt needs be one of the moſt benevolent, and uſeful, and advantageous things to Mankind and Humane Society; And this is that excellent virtue of Humility and Lowlineſs of Mind.

If this Virtue did obtain among all Men, it were not poſſible, that thoſe bluſtering Storms, that diſquiet and diſorder Mankind, would be found in the World; but inſtead thereof Peace and Love, mutual offices of Kindneſs and Charity, Sweetneſs of Converſation, every one giving preference to another, rather than invading him, his reputation or intereſt, beneficent to all.

But it is true, that there is little hope that all mankind will arrive to ſuch a temper; and this indeed is that which makes the only conſiderable Objection againſt it, which may be thus improved:

You commend Humility, as the great and ſovereign Antidote againſt Pride, the common diſturber of mankind; and certainly, what you ſay is demonſtratively true, if all the World could be perſwaded to it; but this never was, nor never can be expected; as there are Wolves, and Lions, and Bears, and Foxes among Brutes, as well as Sheep and other innocent Brutes; and as there are Kites, Vultures, and Hawks among Birds, as well as Doves, and other innocent Birds; ſo among Men there [ever have been] and ever

ever will be Men of Pride and Haughtineſs, of Ambition and Vain-glory, of ſavage, and cruel, and domineering Spirits: and therefore unleſs all could be perſwaded to be Meek and Humble, it were as good and better that none ſhould be ſuch upon theſe two accounts: Viz. Firſt, *That as long as the moſt of Mankind are guilty of this Paſſion of Pride, nay, if it were but an equal, nay, a leſs number in proportion to thoſe that are humble and meek, the World would ſtill be as tumultuous as ever. A violent Wind coming out of one Coaſt, would make the Sea as troubleſome, as if it came out of many. Again,* Secondly, *Thoſe that were meek and Humble would be expoſed, as a common prey to all the reſt, and their condition would be ſo much the worſe in the World, by their Humility and Meekneſs. Their caſe in the World would be like a fair Gameſter, that plays fairly, meeting with a Fool or a Cheating Gameſter, he were ſure to go by the loſs. Therefore ſince Pride, the Mother of Violence, will be uſed in the World by ſome, and it may be the greateſt part of Mankind, it is better to be of the ſame make, to deal with them at their own Weapon, to be as proud, and conſequently as violent, as the reſt of Mankind, (for it is part of the Game of the World) and then a Man may have ſomewhat; otherwiſe his humility makes his caſe worſe.* Venterem ferendo injuriam invitas novam. *Where the Countrey is full of Wolves and Tigers, it is better to be a Wolf or a Tiger as well as they, than be a Sheep, and expoſed to their violence.*

I anſwer to this Objection.

1. As to the former part, that though it be true, that it can never be expected that all the World ſhould be perſwaded to be humble, no more than it can be expected that all ſhould be perſwaded to be Virtuous, Juſt, or Honeſt; but yet if there were ſome, though the leſſer part, of Mankind truly Humble and Lowly, it would make very much to the abating of thoſe Evils that ariſe by the Pride and Haughtineſs of Men. 1. Becauſe

cause the more Humble Men there are in the World, it necessarily follows there are the fewer Proud Men, and consequently fewer common Disturbers of the peace and welfare of Mankind and humane Society. 2. When the contest comes by the Proud Man against the Proud Man; indeed there is the same tumult between them, as if there were none humble; but when the contest is by the Proud Man against the Humble Man, the strife is quickly at an end. It is a true Proverb, *It is the second blow makes the fray.* The Humble Man gives way to the Wrath and Insolence of the Proud Man, and thereby ends the quarrel; for *Yielding pacifieth Wrath*, saith the *Wise man*, and I have very often observed, that the Quietness of Spirit and Humility of a Man attacked by a Proud Man hath subdued and conquered his Pride and Animosity to a wonder, and made him tame, that by opposition would have been furious and implacable. Soft words break the Bones, and a sword is sooner broken by a blow upon a Cushion or Pillow that yieldeth, than upon a Bar of Iron that resists. But if it should fall out, that the Proud Man's Violence is not broken by the Gentleness and Facility of the Humble Man, whereby he suffers in his own particular; yet there be two advantages that hereby happen to the Publick: *viz.* 1. That the contention is soon at an end; the Proud Man hath got the day, and the Parties are quiet. 2. It gains a secret Compassion from the beholders to the injured Humble Man, and a general Resentment and Detestation of the injury committed to the Humble Man, that receives the injury with so much Humility, and bears it with so much Patience; and thereby Pride and Oppression become the common objects of the general detestation; And the generality of Mankind thereupon look upon them as

Eccles. 10.4.

v *Prov.* 25.15 *A soft Tongue breaketh the Bone.*

Beasts

Beasts of Prey, with hatred and abhorrence, and endeavour means to secure themselves against it. 3. A third advantage is this, That though oftentimes humble and good Men are exposed to the injuries of the Proud, Violent, and Insolent, yet they are a kind of ferment or leven in the places where they live, and by the secret influence of their Vertues, the commendableness of their Conversation, and the secret interest that Vertue hath in the Soul, not only of good, but even of the worst of Men, it doth work upon Mankind, assimilates them in some measure to it self, and makes others good and humble, by a kind of secret Magnetism that that Vertue hath upon the Minds of Men; and the more such are in number in the World, the more effectual and operative their Example and Influence will be upon those with whom they converse.

2. As to the second, namely, the Damage and Detriment that the Humble Man receives in the World, upon the very account of his Humility. I answer, *First*, that Detriment is abundantly recompensed with the quiet and tranquility, and evenness, and composedness of his own mind: As a Man possesseth his own Soul by Patience, so he doth by Humility, namely, the composedness, right temper, and due state of his own Mind, which no proud, or violent, or impatient Man doth or can. But *secondly*, It is most certain, that though an Humble Man may upon the very score of his Humility and Meekness, receive a brush in the World; yet at the long run he gains advantage thereby, even in this present life. When I first read the saying of our Saviour, *Matth.* 5. *Blessed are the meek, for they shall inherit the Earth.* I looked upon it as a meer Paradox, if applied to the comforts of this life; and therefore thought it must be meerly, and only intended of that new Heaven and new Earth wherein

dwelleth *Righteousness*; 2 *Pet.* 3. 13. But upon deeper consideration I found it, in a great measure, true also of the former. For, 1. It is most certain, that no proud Man is truly loved by any but himself; but, so far as relates to his Pride, every Man hates him. One proud Man perfectly hates another, and looks upon him as his Enemy; and those very Actions of Pride that his own self-love makes him approve, or at least, allow in himself, he scorns, derides, and abhors in another. And though an Humble Man hath a common love to every Man, though proud, or otherwise vitious, as being one of Mankind, yet in relation to his Pride he loves him not, nor approves. That very Consideration therefore, that renders a Proud Man hated, or not loved, renders an Humble Man loved or approved: yea, and by the very Proud Man himself; for he looks upon him as no obstacle or impediment to the attaining of his ends, as one that is injurious to none, benificent to all, gentle, and one that stands not in his way, giving all due respect, honour, and defference suitable to his place and dignity; he wisheth all the World were such as he, except himself, and therefore he respects and tenders him; yea, and we shall by daily experience see in the World, That if one Proud Man injure or oppress an Humble Man, it is a thousand to one another undertakes his Patronage, Defence and Vindication, and very oftentimes is a means of his Protection and Deliverance. 2. But farther, It is a certain and experienced Truth, That Vertue and Goodness, especially, that of Humility, hath a secret party and interest even in the worst of Men; and Men secretly love or, at least, approve it in another, though they practise it not themselves; for Vertue, Goodness, and Humility, hath a secret congruity to the true and genuine frame of the Human Nature; and though Mens Lusts and Passions may, in a great measure, obscure

obſcure the conſonancy to it, they can never extinguiſh it, but the Mind and Conſcience will give a ſecret ſuffrage to it, wherever it finds it. 3. It is a thing obſervable, that though the generality of Mankind abound with Pride, Intemperance, Injuſtice, and almoſt all kinds of vitious Diſpoſitions; yea, though the beſt of Men are not without the irruptions of ſome of theſe diſtempers; and though it muſt needs be, that where there is the greateſt number, there is the greateſt external force, either to make ſuch Laws as they pleaſe, or to make ſuch Governours as may be ſuitable to their diſpoſition; yet it is rare, and a very prodigy to find any Nation to make Laws in favour of Pride, Ambition, Intemperance, Luxury, Oppreſſion, Violence, Injuſtice, *&c.* Or to chuſe ſuch Magiſtrates or Governours (where it is in their choice) as are apparently inclinable to thoſe Vices; but in their choice of Laws they chuſe ſuch, as may rather ſuppreſs thoſe Vices and maintain and incourage Sobriety, Humility, Meekneſs, Beneficence, as things moſt convenient to Humane Society; and in their choice of Governours, they rather commit the truſt of themſelves, and their Eſtates and Properties, to thoſe hands that they find Sober, Temperate, Humble, Juſt, than thoſe that are Looſe, Intemperate, Proud, Ambitious, High minded, Inſolent, *&c.* which is not only an Indication, but even a Demonſtration, that although mens Paſſions and luſts may tranſport themſelves into thoſe vices, yet their Judgments and Principles are againſt them: And by this means it comes commonly to paſs, that though an humble or a vertuous Man may meet with juſtles and rubs from the proud and inſolent; yet at the long run he comes off with advantage, becauſe he hath the greateſt protection and countenance, not only from the great Soveraign of Heaven and Earth, but alſo of Humane Laws and Governours, which, next under God, is the greateſt pro-

festion that can be imagined in this World, which very commonly makes good, even *ad literam*, the saying of our Saviour, *The meek shall inherit the Earth*; and the saying of the *Wise man*, Prov. 18. 12. *Before honour is humility*; and Prov. 16. 19. *Better is it to be of an humble spirit with the lowly, than to divide the spoil with the proud.* Prov. 22. 4. *By Humility and the Fear of the Lord, are Riches, and Honour, and Life.* These and the like sentences, as they proceeded from the wisest of meer Men; so they were not spoken at a venture, but upon sound deliberation, judgment and experience, and from the true Nature and Circumstances of things.

And now the true consideration and digestion of what hath been said, as it affords excellent and effectual *Motives* to the following of this Virtue of Humility, so they contain excellent *Means* to attain it; because they may put Men upon due consideration, and descending unto themselves; the want of which is the only or principal cause of Pride: For so much of Pride as any Man hath, so much of Folly, Inadvertence, and Inconsiderateness he hath; and true Humility on the other side, is a kind of necessary result of wise and deliberate and attentive Consideration.

Yet some things I shall add as *Means* naturally and immediately conducing to the ingenerating and improving this Vertue in the mind of Men:

1. Consider, *That whatsoever good thou hast*, which may occasion elation of mind, *is but what thou hast received from the free bounty and goodness of thy Maker. What hast thou, which thou hast not received?*

2. Consider, *That the good that thou hast so received, thou hast not received as an absolute Proprietor, but only as a Steward to improve to the Lords use; and the more thou hast of any such good, the greater is thy account; Whether it be of Wit, of Wisdom, of Learning, of Honour, of Power, of Wealth.* If thou art

art a Receiver, a Treasurer, a Bailiff, a Steward of another Man, and perchance upon that account hast a great Treasure of Wealth or Money in thy hands, thou hast indeed great occasion of Care, and Vigilance, and Fidelity, and Circumspection, to husband well and faithfully, and to keep thy accounts fair and even; but no cause to make thee proud. It is indeed thy burden, rather than benefit or advantage; *to whom much is given, of him much shall be required.* Be humble therefore, thou wilt perform thy trust the better; for thou art but an Accomptant, a Steward, the Depositee of what thou hast received.

3. Consider, *What it is thou prideſt thy ſelf in, and examine well the nature of the things themſelves, how little and inconſiderable they are, or, at leaſt, how uncertain and inſtable they are.* Every Age, every Complection, every Condition and Circumstance of life commonly afford to inconsiderate Souls, some little temptation to Pride and Vanity; which yet, if Men did well weigh and consider, they would appear to be but little bubbles, that would quickly break and vanish.

Thou hast fine gay *Cloaths*, and this makes Children and young Men and Women proud, even to admiration: But thou art not half so fine and gay as the Peacock, Ostridge, or Parrot; nor is thy bravery so much thine own, as theirs is; but it is borrowed from the Silk-worm, the Golden Mines, the industry of the Imbroiderer, Weaver, Taylor; and it is no part of thy self. And hast thou the patience to suffer thy self to be abused into this childish pitiful foolish pride?

Thou hast it may be *Wealth*, store of Money, but how much of it is of use to thee? That which thou spendest, is gone; that which thou keepest, is as insignificant as so much dirt or clay; only thy care about it makes thy life the more uneasie: Besides, the more thou hast, the more thou art the mark of other Mens

Rapine, Envy, and Spoil. It is a thousand to one thou carriest not thy Wealth to thy Grave, or if thou do't, thou canst not carry it farther, but leave it, it may be to a Fool or Prodigal. And why art thou proud of that which is of no great use to thee while thou hast it; and commonly the faster thou thinkest to hold it, the sooner it is lost, like him that gripes *Calice* Sand in his fist.

Thou hast *Honour*, *Esteem*; thou art deceived, thou hast it not, he hath it that gives it thee, and which he may detain from thee at pleasure. The respect, and honour, and esteem thou hast, depends upon the pleasure of him that gives it. Again, how brittle and feeble a thing is Honour, Esteem, and Reputation? A false calumny well and confidently broached, is able many times to give it an irrecoverable shock. The displeasure of the Prince, or a greater Man than thy self, makes thy Sun set in a Cloud; and a popular jealousie, imputation, or misrepresentation, in a moment dasheth the Applause, Glory, Honour, and Esteem, that a Man hath been building up twenty or thirty years. And how vain a thing is it, to be proud of the breath, either of a Prince or People, which is theirs to recall every moment? But suppose it were as fixed and stable a reputation and honour, as a Rock of Marble or Adamant, and that it were the best kind of honour imaginable, namely, the result of thy Vertue and Merit; yet still it is but a shadow, a reflection of that Vertue or Worth, which if thou art proud of, thou embasest and degradest into vanity and ostentation; and canst thou think it reasonable to be proud of the shadow, where thou oughtest not to be proud of that worth that causeth it?

Again, *Thou hast* Power, *art in great* Place and Authority; but thou art mistaken in this, the Power thou hast is not inherent in thy self: One of the meanest of those, whom it may be thou oppressest, is inherently as powerful as thee, and could it may be over-match thee in Strength,

Strength, Wit, or Policy; but the Power thou haſt is (next under the Diſpenſation of the Divine Providence) from thoſe Men, that either by their Promiſes, Faith, or Voluntary Aſſiſtance have inveſted thee with this Power. This Power is nothing inherent in Thee; but it depends upon the Fidelity or Aſſiſtance of others, which if they either by Perfidiouſneſs to Thee, or Reſiſtance againſt thee, or withdrawing their Aſſiſtance to Thee, ſhall call again home to themſelves, thou art like *Sampſon* having loſt his Locks, *Judg.* 16. 17. *Thy ſtrength will go from thee, and thou wilt become weak, and be like another man.* And how have the Hiſtories of all Ages, and our own experience, ſhewn us by very frequent examples, Men unexpectedly, and upon many Moments and Occurrencies ſeemingly moſt ſmall and inconſiderable, been tumbled in a moment from the moſt eminent and high degree of Power, into a moſt deſpiſed and deſpicable condition? Power hath very oftentimes, like *Jonas* his Gourd, been externally fair and flouriſhing, when at the ſame time there lies a Worm at the Root of it unſeen; but in a moment gnaws aſunder the Roots and *Fibres* of it, and it withers; and for the moſt part, the more extenſive and immenſe Human Power grows, the ſooner it falls to pieces, not only by the Divine Providence checking and dejecting it, but by a kind of natural reſult from its own exorbitance and exceſs; for the greater it is, the more difficult it is to manage; it grows top heavy, and the *Baſis* grows too narrow and weak for its own burden. Beſides it is the common mark of Envy and Diſcontent, which watcheth ſedulouſly all occaſions to unhorſe it, and oftentimes prevails. When power proves too grievous and over burdenſom, it loſeth the end for which it is conferred, and makes people deſperate and impatient, *Ensia nolunt male guberuari.* If it be managed with Prudence and Moderation, it is the greateſt Benefit to Humane So-

ciety: But it is the burden of him that hath it, if it be managed tyrannically and exorbitantly; it fills the Maſter full of fears, the People full of rage, and ſeldom proves long lived. And what reaſon haſt thou to be proud of what is moſt certainly thy burden, or thy danger, or both?

Again, thou haſt *Strength*, or *Beauty*, or *Agility of Body*. Indeed this thou haſt more reaſon to call thy own, than any of the former: But yet thou haſt no cauſe to Pride thy ſelf in it; thou canſt not hold it long at beſt, for Age will decay that Strength and wither that Beauty, and Death will certainly put a period to it; but yet probably this Strength or Beauty is not ſo long-lived as thy ſelf, no nor as thy youth; a diſeaſe, it may be, is this very moment growing upon thee, that will ſuddenly pull down thy Strength, and raſe thy Beauty, and turn them both into rottenneſs and loathſomneſs. Nay, let any obſerve it that will, that Strength, and that Beauty that raiſeth Pride in the heart, is of all other ſhorteſt lived, even upon the account of that very Pride: For the oſtentation and vain-glory of Strength puts it forth into deſperate and dangerous undertakings, to the ruine of the owner; and Pride of Beauty renders the owner thereof fond of the praiſe of it, and to expoſe it to the view of others, whereby it becomes a temptation to Luſt and Intemperance, both to the owner of it, and others, and in a little while becomes at once its own ruine, and ſhame.

But it may be thou haſt *Wit and Judgment*, a quick and ready Underſtanding, and haſt improved them by great Study and Obſervation, in great and profound Learning. This I confeſs, is much more thy own, than any of the former Endowments; but moſt certainly, if thou art proud of any of theſe, thou art not yet arrived to the higheſt improvement of Underſtanding, namely, Wiſdom. Folly and Madneſs may be conſiſtent

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with a witty, nay, a Learned Man, but not with a truly wise Man. And this thy Pride of these Endowments or Acquests, still pronounceth and proclaimeth thee a Fool, for all thy Wit, and all thy Learning. For consider with thy self, 1. That thy Wit and *Learning* are but pitiful narrow things, in respect of the amplitude of the things that are to be known. *Maxima pars eorum quæ scimus, est minima pars eorum quæ nescimus.* Take the most Learned Observant Philosopher that ever was in the World, he never yet was fully acquainted with the nature of those things that are obvious to ordinary observation, and near to him; never was the Man yet in the World, that could give an accurate account of the nature of a Fly, or a Worm in its full comprehension, no not of a Spire of Grass; much less of himself, and his nobler Faculties; much less yet of those glorious Bodies that every day and night object themselves to our view. What a deal of Uncertainty, Inevidence, and Contradiction, do we find in the determination of the choicest Wits and Men of greatest Learning, even in things that are obvious and objected in their out-side, to all their Senses? So that the greatest Knowledge that Men attain to in the things of Nature, is little else but a specious piece of Ignorance, dressed up with fine words, formal methods precarious suppositions, and competent confidence. Consider. 2. How brittle and unstable a thing thy Wits, thy Parts, thy Learning is. Though old Age may retain some broken moments of thy Wit and Learning thou once hadst, yet the floridness and vigour of it must then decay and gradually wither, till very Old Age make thee a Child again, if thou live to it: But besides that a Fever or a Palsie, or an Apoplexy may greatly impair, if not wholly deface and obliterate thy Learning, deprive thee of thy Memory, of thy Wit and Understanding: Never be proud of such a priviledge or endowment, which is under the mercy of a Disease, nay of a Distem-

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per in thy Blood, an aduſt humour, an Hypocondriacal vapor, a caſual ſume of a Mineral, or a fall, whether thou ſhalt hold it or loſe it. 3. But yet farther, mark it while thou wilt, (and it may be thou wilt ſooner perceive it in another than in thy ſelf) Wit and Learning in any Man, never in any caſe receives more foils, more diſadvantage, more blemiſhes, more impair, than by Pride: He that is Proud of his own knowledg, is commonly at his *non ultra*, and rarely acquires more, ſcorns inſtruction, and ſtops the farther advance of his faculties, knowledge or learning, and undervalues, and therefore neglects, what he might learn from others. Again, Pride caſts an Unſeemlineſs, Undecency, and many times even a Ridiculouſneſs upon the greateſt Parts and Learning: It is likewiſe the dead Fly in the Apothecaries Confection, that makes the whole unſavory: How common and rife is this unhappy Cenſure, that attends the commendation of ſuch a Mans Wit and Learning; 'Indeed he is a pretty Man, a good Scholar, of fine 'parts, good underſtanding, but he knows it too well; his Pride, Self-conceitedneſs, Oſtentation, Vain-glory, ſpoils it all, and renders the Man under the juſt repute of a fool, and ridiculous, notwithſtanding all his Clerkſhip and Learning. But yet farther, Pride by a kind of Phyſical and natural Conſequence, very oftentimes robs Men, even of that Wit and Learning, wherein they pride themſelves, by carrying up into the brain thoſe exalted, hot, cholerick humours, and fumes, that break the ſtaple and right temper and texture of the brain. More learned Men grow Mad and Brain-ſick with the Pride of that Learning they think they have attained, than in the purſuit and acqueſt of it. Therefore beware of Pride of thy Wit, Learning, or Knowledg, if thou intend to keep it, or to keep the juſt eſteem or reputation of it. On the other ſide, Humility and Lowlineſs of mind is the beſt temper to improve thy faculties, to add a grace to thy Lear-

Learning, and to keep thee Master of it: it cools and qualifies thy spirits, blood, and humours, and renders thee fit to retain what thou hast attained, and to acquire more.

4. In all thy reflection upon thy self and what thou hast, *never compare thy self with those that are below thee in what is worthy or eminent, but with those that are above thy self.* For instance, in point of Learning or Knowledge, thy partiality and indulgence to thy self will be apt to put thee upon comparing thy self with those that are ignorant, or not more learned than thy self, as we see ordinarily idiots or fools, or Men of weak intellectuals, delight to converse with those they find or think more foolish than themselves, and not with those that are wiser, that they may please themselves with a thought that they are the wisest in the company: but compare thy self with those that are more learned or wise than thy self, and then thou wilt see matter to keep thee humble. If thou thinkest thou art a pretty proficient in Philosophy, compare thy self with *Aristotle*, with *Plato*, *Averroes*, *Themistius*, or *Alexander Aphrodisæus*, or any great Luminaries in Philosophy; If thou thinkest thou art a pretty proficient in School-Learning, compare thy self with *Aquinas*, *Scotus*, *Suarez*; If thou think thou excellest in the Mathematicks, compare thy self with *Euclide*, *Archimedes*, *Tycho*, &c. and then thou wilt find thy self to be like a little Candle to a Star. The most of the Learning that this Age glories of, is but an Extract or Collection of what we find in those Men of greater parts; only we think we have done great matters if we digest it into some other method, and prick in here and there a small pittance of our own, or quarrel at something that the Ancients delivered in some odd particulars. And yet even in this essay Self-love plays such a part, that unless there be a great excess and admirable advantage of others that are above us in any learning or knowledg, we are ready to exalt our selves

ſelves above our ſtandard, and ſeem in our own eyes to be at leaſt equal to thoſe that exceed us, or by envy and detraction to bring down others below our ſelves, eſpecially if we hit upon ſome little Caprichio that we think they ſaw not.

5. And laſtly, conſider the great *Example of our Lord* and Maſter Jeſus Chriſt, who was the only Son of the Glorious God, full of Wiſdom, Knowledge, Power, Holineſs, Goodneſs and Truth, and notwithſtanding all this, humbled himſelf and became of no reputation, and took upon him the form of a Servant, emptied himſelf, and humbled himſelf, and became obedient to death, even the death of the Croſs; *Phil.* 2. 5, 6, 7, 8. Chriſt Jeſus brought with him from Heaven the Doctrine of Holineſs and Righteouſneſs, and in all his Sermons there is not any one Vertue that he commendeth and commandeth more than Humility and Lowlineſs of Mind, nor any one Vice that he ſets himſelf more againſt than Pride and Haughtineſs of Mind. In his Beatitudes, *Matt.* 3. 35. Poverty of Spirit hath the firſt Promiſe, and Meekneſs or Humility the third, *Matt.* 23. 6, 7. He checks and diſparageth the Pride of the *Phariſees*, commands his Diſciples to run quite counter to their method; *He that will be great among you ſhall be your Servant.* Again, *Matt.* 18. 1. *Luk.* 9. *Mar.* 9. 34. When the bubble of Ambition roſe againſt the Diſciples, who ſhould be greateſt, He checks their Pride and Ambition with the pattern and commendation of a little Child: And what he thus taught, he lived. One of the great Ends of the miſſion of Chriſt into the World, was that he ſhould not only be a Preacher of Vertue, Goodneſs and Piety, but alſo an Example of it: And if we look through the whole life of Chriſt, there is not one virtue that he did more ſignally exerciſe, or by his Example more expreſly commend to the imitation of Chriſtians, than Humility. I do not remember that he ſaith in any

place

place, Learn of me to do Miracles, for I am mighty in power; no nor yet learn of me, for I am Holy, for I am obedient to the Law of God, for I am Liberal, though in all these he was exhibited as an excellent example of Holiness, Obedience, and Charity, and must be the pattern of our imitation: But as if Humility and Lowliness of Mind were the great Master-piece of his Example, he calls out, even when he was in one of the highest Extasies of Spirit, that we find until his Passion. *Matt.* 11. 25, 29. *Learn of me, for I am meek and lowly in heart, and ye shall find rest unto your Souls:* And in that signal advice given by the Apostle, *Phil.* 2. 5. *Let the same mind be in you, which was also in Christ Jesu, who being in the Form of God, thought it no robbery to be equal with God: But made himself of no reputation, and took upon him the Form of a Servant, and was made in the likeness of Man; and being found in the fashion of a Man, he humbled himself, and became obedient to death, even the death of the Cross.*

But Blessed Saviour! Was there nothing else for us to learn of thee, but thy meekness and Humility? was there not something else wherein we were to bear in mind thy Image, and write after thy Excellent Copy? Was there not thy Holiness, Purity, Obedience, Patience, Trust in God, and all that Constellation of Virtues that appeared in thy Doctrine and Life.

Surely yes, he was exhibited both as a Prophet to teach, and an example to be imitated in all these also, but in his Humility, if we may say with Reverence, before all.

1. Because the instance and example of his Humility was the most signal and wonderful of all the rest of his admirable virtues; that the Eternal Son of the Eternal God, should condescend so low, as to become a Man, born of a Woman, and live upon Earth such a despised life, and die such an accursed death, is an instance of Humility, not only beyond all example, but an instance that is impossible in nature to be parallelled. 2. Be-

2. Becauſe Pride and Vain-glory is ſo unhappily rivetted in the corrupt nature of Man, and it is ſo hard a thing to bring him to be humble and lowly, notwithſtanding all the benefits and advantages of it, that it did not only ſtand in need of the moſt explicite Doctrine of Chriſt to teach and commend it, the moſt unparallelled example, of Chriſt to win Men over to it, but alſo the moſt plain, and direct, and explicite Application of that example by that remarkable and ſpecial invitation of our Lord to it, *Learn of me for I am meek and lowly:* And again by his Apoſtle, *Let the ſame mind be in you which was in Chriſt Jeſus*, &c.

3. Becauſe, without Humility to prepare and mellow the hearts of Men, it could not be morally poſſible for them to receive the Faith of Chriſt. It was Pride that made the Doctrine of Chriſt only to be to the *Jews* a ſtumbling block, to the *Greeks* fooliſhneſs, but to them that are called, *viz.* That obey that call of Chriſt. *Mat.* 11.28. *Come unto me all ye that labour and are heavy laden*, &c. *Learn of me, for I am meek and lowly in heart, it is Chriſt, the Power of God, and the Wiſdom of God.* 1 Cor. 1.23,24.

4. Becauſe, without Humility, all the reſt of thoſe excellent Virtues, that were taught in the Doctrine, and exhibited in the Example of Chriſt, had been but unacceptable. A viſible Holineſs, yet accompanied with Pride and Oſtentation, is but a diſguiſe of Holineſs, and that accurſed Hypocriſie, that our Saviour condemned in the Phariſees, and others, *Matth.* 6. 16. Obedience to the Law of God, Good Works, Faſting, Prayer, yet if done with Pride, Oſtentation, and Vain-glory, are dead and unacceptable. *Matth.* 23. 5. Charity, Alms, and Beneficence, if done with Pride, and Oſtentation, and to receive Glory of Men, loſeth its worth and reward. *Mat.* 6. 12. So that Humility and Lowlineſs of Mind is the *ſubſtratum* and Ground-work, the neceſſary ingredient into all acceptable Duties towards God or Men.

JACOB'S

JACOB's VOW:
OR THE
Modesty and Reasonableness
OF
JACOB's *Desire.*

GEN. *XXVIII.* 30.

And Jacob *vowed a vow, saying, If God will be with me, and will keep me in the way that I go, and will give me bread to eat, and rayment to put on, so that I come again to my Fathers house in peace, then shall the Lord be my* God, &c.

THE only thing that I intend to consider upon this place of Holy Scripture, is *the Modesty* and *Reasonableness of* Jacob's *Desire*, He doth not desire Greatness of Wealth, or Honour, or Power, or Splendor, or great Equipage in this World; but all that he desires in reference to this World, is, 1. That the comfortable Presence and the sense of the Favour and Love of God should be with him; *If God will be with me*: 2. That the Protection of the Divine Providence may be continually over him; *and will keep me in the way that I go*: 3. That he would supply him, not with

with Curiosities or Delicacies, but with necessaries; *and will give me bread to eat and raiment to put on.*

And the truth is, this should be the *rule and measure of every good Man*, in reference to this life, and the enjoyments of it, and the desires of them, until he come to his Fathers house in Peace; that house wherein there are many Mansions, that the great Father, of whom all the Family in Heaven and Earth is named, hath provided for such as Fear, and Love and Obey him.

Indeed the *two former* of these, though they be no more than what the bountiful God freely affords to all that truly love him, and depend upon him, are of a strange and vast extent. First, the comfortable Presence of God supplies abundantly all that can be desired by us, and abundantly countervails whatsoever else we seem to want; it is better than life it self: And when the Ancients would express all that seemed beneficial or prosperous in this life, they had no fuller and comprehensive expression of it, than that God was with him: *Joseph*, Gen. 39. 3. *And when his master saw that the Lord was with him, and that the Lord made all that he did to prosper:* 1 Sam. 18. 14. 28. 2 Sam. 5. 10. the wisdom and courage and success of *David* is resolved into this one thing, *The Lord was with him.*

But certainly, though the Divine Presence should not manifest it self in external successes and advantages, the very Sense of the Favour and comfortable Presence of God carries with it an abundant supply of all other deficiencies. *Psal.* 4. 6, 7. The light of the countenance of Almighty God is the most Supereminent Good, and occasions more true joy and contentment, then the redundance of all external advantages. Secondly, the Divine Protection and Providence is the most sure and safe protection, and supplies the want of all other. The munition of Rocks is thy defence; and all other defences and refuges without this, are weak, impotent, and failing

defences.

defences. *Except the Lord watch the City, the Watchman watcheth but in vain.*

That therefore which I shall fix upon is the last of his three desires: *If he shall give me bread to eat and raiment to put on.*

The desires of a good man, in relation to the things of this life, ought not to be lavish and extravagant; not to be of things for Grandeur, or Delicacy, or Excess: but to be terminated in things of necessity for his present subsistance, convenient food and rayment. If Almighty God give more than this it is matter of the greater gratitude, as it was to *Jacob*, Gen. 32. 10. *I am not worthy of the least of all the mercies, &c. for with my staff, I passed over this Jordan, and now I am become two Bands:* But if he gives no more, we have enough for our contentation. Almighty God, who is never worse than his Word, but most commonly better, hath not given us any Promise of more, neither hath he given us commission to expect or ask for more. If he gives more than necessary, he exalts his Bounty and Beneficence: and yet, if he gives no more, it is Bounty that he gives so much; and is matter both of our Contentation, and Gratitude.

This the Wise man *Agur* made his request, *Prov.* 30. 8. *Give me neither Poverty nor Riches, feed me with food convenient for me.* This our Lord teacheth us to ask, in his excellent form of Prayer, *Give us this day our daily bread*: and this is that which the Apostle prescribes, for the Rule of our contentation. 1. *Tim.* 6. 8. *And having food and rayment, let us be therewith content.*

And truly, if it pleaseth God to allow us a Sufficiency, and Competency, for the necessity of our nature, we have very great Reason to be contented with it, not only as it is a duty enjoyned unto us, but upon most evident conviction of sound Reason, both in regard unto Almighty God, in regard of our selves, and in regard of others. I shall mingle these Reasons together.

1. It becomes us to be contented, because *whatsoever we have, we have from the free Allowance, and Goodness of God:* He owes us nothing; but what we have, we have from free Gift and Bounty. If a man demands a debt of another, we think it just he should be paid what he demands; but if a Man receive an alms from another, we think it reasonable that he should be content with what the other gives, without prescribing to the measure of his Bounty. But the case is far stronger here; we are under an obligation of duty to be charitable to others wants, by virtue of a Divine Command; but Almighty God is under no other Law of conferring benefits, but of his own Bounty, Goodness, and Will.

2. It becomes us to be content, because *our measure and dole is given unto us*, as by him that is absolute Lord of his own bounty, so *by him that is the Wisest Dispenser* of his own benefits: He knows, far better than we our selves, what proportion is fittest for us: He hath given us enough for our necessity, and we are desirous to have somewhat more; the Wise God knows, it may be, that more would do us harm, would undo us; would make us Luxurious, Proud, Insolent, Domineering, Forgetful of God: The great Lord and Master of the great Family of the World, knows who are, and who are not able to bear redundancy: And therefore if I have food convenient for me, I have reason to be content, because I have reason to believe the Great and Wise God knows what proportion best fits me; it may be, if I had more, I were ruined.

3. We must know that we are but Stewards of the very external blessings of this life, and at the great *Audit*, we must give an account of our Stewardship; and those Accounts will be strictly perused by the great Lord of all the Family in Heaven and Earth. Now if our external Benefits be but proportionable to our necessities and necessary

ceſſary uſe, our account is eaſily and ſafely made: *Imprimis*, I have received ſo much of thy external bleſſings as were neceſſary for my food and clothing, and for the feeding and clothing of my Family: But on the other ſide, where there is a ſuperfluity and redundance given over and above our neceſſary ſupport, our account is more difficult. *Where much is given, much will be required.* There will be an account required, how the redundant overplus was employed; how much in Charity, how much in other Good Works: and God knows that too too often very pitiful accounts are made of the ſurpluſage and redundancy of a liberal Eſtate; which will be ſo far from abating the account, as it will enhance it: *Item* ſo much in Exceſs, debauchery, and Riot; ſo much in coſtly apparel; ſo much in Magnificence and vain ſhews, and the like.

4. Our natures may be well enough ſupplied with little; *Natura paucis contenta*; and whatſoever is redundant, moſt commonly turns to the damage and detriment of our nature, unleſs it meet with a very wiſe proprietor: For the Exceſs in the abuſe of ſuperfluities in eating and drinking, and gratifying our appetites, or the exceſs of care and pains in getting, or keeping, or diſpoſing ſuperfluities and redundance, commonly doth more harm, even to our natural complexions and conſtitution, than a mediocrity proportionate to the neceſſities of nature.

5. *Whatſoever is more* than enough for our natural ſupport, and the neceſſary ſupply of our Families, and ſo employed, *is in truth vain, uſeleſs, unſerviceable*; and ſuch a man is rich but in fancy and notion, and not in truth and reality: For the uſe of externals is ſupply of our natural neceſſity; If I have a million of Money, and yet a hundred Pounds is ſufficient, and as much as I ſhall uſe to bring me to my Grave; the reſt is vain and needleſs to me, and doth me no good: it is indeed my bur-

then, and my care, and my trouble; but is of no more use to me in my Chest, than if it were in the center of the Earth. It is true, I have thereby a happy opportunity if I have a large and a wise Heart to dispose of it for the glory and service of God, and the good of mankind, in works of Piety, Charity, and Humanity: but if I keep it in my Chest, it is an impertinent trouble, neither useful for my self, because I need it not, I have enough without it; nor as I order it is it useful for others, no more than if it were an hundred fathoms under ground.

6. *A state of Mediocrity* or supplies proportionate to my necessity is infinitely *more safe to me*, even in respect of my self, than an estate of Glory, Wealth, Power, and Abundance. An estate of mediocrity and commensurateness to our exigence and necessity is the freest of any condition in the World from perturbations and temptations: a state and condition of want, and too narrow for our necessities, is an estate subject to some troubles and temptations: But of all conditions in the World, a redundant and over-plentiful condition is most subject to the most dangerous and pernicious temptations in the World: as namely, Forgetfulness of God, Self-dependence, Pride, Insolence, Oppression, Injustice, Unquietness of mind, Excess, Luxury, Intemperance, Contempt of others: and I have very often known those persons that have carried themselves steadily and commendably in a condition of Mediocrity, nay have been able to bear with victory the shocks of those temptations that arise from Want and Poverty, yet when in the late times they were advanced to Wealth, Power and Command, were lost and could not bear the temptations that attended Grandeur, Wealth and Power; and the Sun of wealth and prosperity quickly disrobed them of that mantle of Innocence, Piety, and Virtue, that they kept about them against the storms and assaults of wants and necessities. So that certainly it requires a greater vigilance, attention

industry

induſtry and reſolution, to oppoſe and conquer the temptations of Grandeur, Wealth, and Power, than the temptations of Want, Neceſſity, and Poverty: Some Patience and Humility will do much to ſubdue the latter; but he that will acquit himſelf from the temptations of the former hath, and hath need of, great Wiſdom, Moderation, Sobriety, and a low eſteem of the World, and eſpecially, a great and practical exerciſe of the Fear of God, Faith in his promiſes, and a fixed hope and proſpect of the promiſes of Immortality and Glory, whereby they may overcome the flattering and deceiving World.

7. A ſtate of externals proportionate to our neceſſities is a far *more ſerene and ſafe* eſtate *in reference to others*; than an eſtate of external Grandeur, and Wealth and Power: And the reaſons are, firſt, becauſe the former hath nothing that others do covet or deſire; but the latter hath gotten the golden Ball, that the generality of mankind are fond to have, and are reſtleſs till they have gotten it; which makes the man's eſtate unquiet and unſafe, becauſe he hath many competitors for what he enjoys, which are continually endeavouring to trip up his heels; juſt as we ſee when a Bird hath gotten a booty or prey, all other Birds of prey are following and catching after it, and ever moleſting him that hath it. Secondly, becauſe he that enjoys much, either of Honour or Wealth, or Power, is the object of the envy of other men, which is a buſie, reſtleſs, pernicious humour, and ever picking quarrels and finding faults, and ſtudying and endeavouring the ruine of its object: Whereas a ſtate of mediocrity, is a ſtate of quietneſs, and free from the aſſaults and ſhafts of his peſtilent companion.

8. We ſee that all worldly matters are by a kind of inbred and connatural neceſſity *ſubject to Mutations and Change*. When Grandeur, and Honour, and wealth are at their higheſt pitch, like the Sun in the Meridian, it ſtays not long there, but hath its declination. Now the chan-

ges that are incident to Greatness and Wealth, are always for the worst: they most commonly take their wings and fly away, when they seem to be in their highest pitch of plenty and glory: And this creates in a man very great anxiety and restless fear, lest he should lose what he hath; and infinite struglings and shiftings to keep it when it is going; and extream disappointment, vexation and sorrow when it is gone. On the other side, a state of Mediocrity may have its changes too; and as it is seldom for the worse, so it is most ordinarily for the better; whereby the man hath great Peace and Tranquility. We need not have a better instance of both these conditions than in *Jacob*, the person in the Text: While he was in a state of mediocrity, and rather indeed, in a strait, than in an ample condition; when he had nothing but his Staff, and his supplies of Bread to eat, and Clothes to put on, he was in a state of great Tranquility; and that change which befell that condition, was a change not for the worse, but for the better, at least in relation to externals, his supplies increased; but as soon as he once arrived at great wealth, under his Uncle *Laban*, though, it is true, the Divine Providence kept him from a total loss of it, yet he soon found that prosperous condition full of thorns and difficulties: 1. His Uncle and his Sons began to envy his wealth, and he began to be in great fears and jealousies least he should be deprived of all. 2. Then to avoid that fear, he flyes, and his Uncle pursues him; and then he was under a new fear of loss of all he had got. 3. When that fear was over, then he fears that the rumor of his wealth, and the former displeasure of his Brother *Esau* might make him and all his wealth a prey to his Brother; and certainly, had not the immediate Providence of Almighty God strangely interposed, he had not only felt the difficulties and unquietness of his great wealthy condition (which were profitable for his instruction) but he had

suffered

suffered a total deprivation of it, either by *Laban*, or *Esau*, or at least by the neighbours of the *Shechemites*, exasperated by the treachery and cruelty of his two Sons *Simeon* and *Levi*.

Upon these and many more Considerations, it is most evident, That a state of Mediocrity in externals is to be preferred before an estate of much Wealth, Honour, or Grandeur: that of the two extreams Poverty on the one side, or very great Wealth and Glory on the other; the latter is in truth more dangerous and difficult than the former; but that of *Agur*'s Prayer, a state of Mediocrity, neither Poverty nor Riches, but food convenient for a man's condition, is the most desireable state in this life, and that which avoids the difficulty of both extreams.

I would willingly from these Considerations therefore learn *to attain such a temper and disposition of Soul, as might be safe and useful for me in relation to all these three Conditions of Life*, which soever of them the Divine Providence should send unto me.

1. In reference to a *Mediocrity*, or such a state of externals, as might be suitable to the exigence and nature of my condition in this life; I should make such a state my choice, and not my trouble; I should with all Thankfulness acknowledg both the Goodness, and Wisdom of Almighty God, in giving me so competent, and so safe a condition; that hath by his Providence delivered me from the difficulties, and inconveniences, and dangers, and temptations of both extremes, namely, great want, and great wealth: and I shall bear my lot, not only with great Patience and Quietness, but with great Contentation and Thankfulness.

2. In reference to an *estate of Want or Indigence*: If it should please the Divine Providence to appoint that condition to me, I should nevertheless comfort and support my self with such Considerations as these: 1. Though my condition be narrow and necessitous, yet it is that,

which the Great Wise Lord of the great Family of the World, hath appointed to me; I will therefore bear it with Patience and Resignation. 2. Though it be an estate of indigence and narrowness, yet it is such as affords me and my Family life and subsistence, though not without much pains and difficulty; It might have been worse, and it may please God to make it better, when he seeth fit; I will therefore bear it with Contentedness, as well as Patience. 3. Though my state be very narrow and pinching, yet it is possible much more safe, than an estate of Grandeur and Affluence: my Account is the less; my Temptations not so dangerous; my Cares fewer: my lessons of Dependance upon God, of Humility and Lowliness of mind, of Temperance and Sobriety, of Contempt of the World, of Valuation of Eternity and Provision for it, are better learned in this extreme than in the other: I shall therefore endeavour to improve the opportunities, even of this hard condition, and bear it not only with Contentedness, but Thankfulness.

3. In reference to an *estate of Redundance* and Affluence of externals, an estate of Wealth and Plenty, of Honour and Grandeur, of Power and Authority and Preheminence; I will consider, 1. That this is an estate full of Temptations, and Temptations of the greatest Size and the most dangerous nature; as, Pride and Insolence, Forgetfulness of God, Luxury, Intemperance, Carnal Confidence and Security, Contempt of others, and infinite more; and if any of these get the advantage, they will do me more mischief, than all my wealth will do me good. 2. Therefore I will learn and exercise very great Vigilance and attention, that I be not cheated into these temptations. 3. I will take a true estimate of the World, and of all these Goodly Appearances that I am attended with from it; and I will not take my measure and estimate of them by com-

mon

mon opinion of the world, for by their ſplendid outſide, but I will look more ſtrictly into them, and find whether they are not incertain, deceiving things; what ſtability there is in them; what good they will do me after death; what quietneſs or tranquility of mind they will give me, or rather take from me; whether they have in themſelves any real influence to make me better or wiſer. 4. Upon theſe Conſiderations, if I find, as find I ſhall, that they have not that real worth in them that the vain World imagines, I will not ſet my Heart upon them, nor lay any confidence upon them, nor lay out much of my love unto them, nor any great eſteem for them. 5. I will ſet my heart to a true and ſerious conſideration of thoſe Durable Riches and Glory and Honour that our dear Lord hath provided for us in the life to come; and that Eternal weight of Glory will infinitely out-weigh all the Wealth, and Honour, and Glory that I do or can enjoy in this World. 6. And upon this conſideration alſo I will rectifie my judgment concerning this World, and the greateſt Glory of it; and thereby inhabituate my ſelf to a low eſteem of the wealth I have, or can have, and ſet up my hopes and treaſure in more Noble and Durable Enjoyments. 7. I will conſider I am but a Steward when all is done, and the greater my wealth or honour is, the greater my accompts muſt be, and the more difficult to keep them fair. 8. That in as much as I am but a Steward, I will be very carerul, that my management of my Truſt may be ſuch as will bear my Lord's ſcrutiny. I will not employ my Stock of wealth or honour to the diſhonour of my Lord, in riot or exceſs, in vanity or oppreſſion; but will do as much good with it as I can, according to the truſt committed to me, that I may give a juſt and fair and comfortable account of my Stewardſhip when my Lord and Maſter calls for it. 9. That in as much as thoſe very externals are in themſelves

bleſſings,

blessings if well employed, though not the blessings of the greatest magnitude; I will with all Humility and Thankfulness acknowledg the Divine Bounty to me, in trusting me with abundance, and will employ it to his Honour.

Seneca Thyest. Act. 2.

Stet quicunque volet potens
Aulæ culmine lubrico:
Me dulcis saturet quies;
Obscuro positus loco,
Leni perfruar otio;
Nullis nota Quiritibus
Ætas per tacitum fluat.
Sic cum transierint mei
Nullo cum strepitu dies,
Plebeius moriar senex,
Illi mors gravis incubat,
Qui notus nimis omnibus,
Ignotus moritur sibi.

Let him that will, ascend the tottering Seat
Of Courtly Grandeur, and become as great
As are his mounting Wishes; as for me,
Let sweet Repose, and Rest my portion be;
Give me some mean obscure Recess; a Sphere
Out of the road of Business, or the fear
Of falling lower, where I sweetly may
My self, and dear Retirement still enjoy:
Let not my Life, or Name, be known unto
The Grandees of the Times, tost to and fro

By

By Cenſures, or Applauſe; but let my Age
Slide gently by, not overthwart the Stage
Of Publick Action; unheard, unſeen,
And unconcern'd, as if I ne're had been.
And thus while I ſhall paſs my ſilent days
In ſhady Privacy, free from the Noiſe
And buſles of the World, then ſhall I
A good old Innocent Plebeian dye.
Death is a meer ſurprize, a very Snare,
To him that makes it his lifes greateſt care
To be a publick Pageant, known to All,
But unacquainted with Himſelf, doth fall.

O F

OF CONTENTATION, AND The MOTIVES to it, BOTH MORAL and DIVINE.

PHIL. *IV.* 11.

For I have learned in whatsoever estate I am therewith to be content.

THere are *Three Excellent Virtues* which especially refer to our condition in this life, and much conduce to our safe and Comfortable passage through them.

1. *Equality of Mind*, or *Equanimity*.
2. *Patience*.
3. *Contentedness*.

1. *Equality of Mind*, or *Equanimity*, is that virtue which refers both to prosperity and adversity, whereby in all conditions of that kind we carry an even and equal temper, neither over-much lifted up by prosperity, nor over-much depressed in adversity.

2. *Patience* properly refers to crosses, disappointment, afflictions,

afflictions, and adverſity, whereby we carry a quiet and ſubmiſſive mind, without murmuring, paſſion, or diſcompoſure of ſpirit, in all afflictions, whether ſickneſs, loſs of friends, poverty, reproach, diſgrace, or the like.

3. *Contentation*; which differs from Equality of mind, becauſe that reſpects as well proſperity as adverſity, this only adverſity; and in ſome reſpects differs alſo from Patience (though this always accompanies it.) 1. In the extent of the object, for Patience reſpects all kinds of affliction; Contentedneſs, in propriety of ſpeech, reſpects principally the affliction of want or poverty. 2. In the act it ſelf, for Patience, in propriety of ſpeech, implies only a quiet compoſed toleration of the evilneſs of adverſity, but Contentedneſs imports ſomewhat more, namely, not only a quietneſs of mind, but a kind of chearful, free ſubmiſſion to our preſent condition of adverſity, a ready compliance with the Divine Providence, and, in effect, a choice of that ſtate wherein the Divine Diſpenſation placeth us, as well as in bearing it.

Theſe, though they may in ſtrictneſs give a diſtinction between Patience and Contentation, yet we muſt obſerve that Contentation is never without Patience, though it be ſomething more: and that in the common acceptation and latitude of the word, Contentation doth not only extend to the condition or affliction of poverty, but even to all other outward afflictions reached to us by the inflicting or permitting hand of Divine Providence: and in this large acceptation I ſhall here apply and uſe it.

Content therefore, in its large acceptation, is not only a quiet and patient, but alſo a free and chearful cloſing with that eſtate and condition of life, which the Divine Diſpenſation ſhall allot unto us, whether mean, or poor, or laborious and painful, or obſcure, or neceſſitous, or ſickly, or unhealthy, or without friends, or with loſs or abſence

absence of friends, or any other state that seems ungrateful to our natures or disposition. For we need not apply this virtue to a state of high posterity in all things, wherein (though men are not ordinarily contented) yet they have but small temptations to discontent from the state it self wherein they so are.

This lesson of Contentation was *learnt* by this Apostle, which imports these things: 1. That it is a lesson that is possible to be learned, for the Apostle had learned it. 2. That it is a lesson that requires something of industry and pains to acquire it, for he learned it before he attained it. 3. That it is a lesson that deserves the learning, for he speaks of it as of a thing of moment and great use, well worth the pains he took to attain it. And the truth is, it is of so great importance to be learned, that without it we want the comfort of our lives, and with it all conditions of life are not only tolerable but comfortable. And hence it is that this excellent Apostle doth very often inculcate and press and commend this lesson in many of his Epistles. 1. *Tim.* 6. 6. *Godliness with contentment is great gain.* Heb. 13. 5. *Let your conversation be without covetousness, and be content with such things as ye have; for he hath said, I will not leave thee nor forsake thee.* Again, 1 Tim. 6. 8. *And having food and rayment let us be therewith content.*

I shall therefore set down these *Reasons* that may perswade and encourage us to contentation with our condition, and likewise to patience under it; for patience and contentation cannot be well severed. And the Reasons are *of two sorts*; 1. Moral, 2. Divine and Evangelical. Neither shall I decline the use of Moral Reasons, considering how far by the help of these many Heathens (that had not the true knowledg of God revealed in his word and Son) advanced in the practice of these virtues. The *Moral Reasons* therefore are these:

1. Very many of the external evils we suffer are of

our own choice and procurement, the fruits of our own follies and inadvertence and averſeneſs to good counſel: And why ſhouldwe be diſcontented, or impatient under thoſe evils which we our ſelves have choſen, or repine becauſe theſe trees bear their natural fruit?

2. The greateſt part of evils we ſuffer are of that nature and kind, that are *not in our power* either to prevent or help: Some come from the very condition of our nature, as ſickneſs, death of friends; and of abſolute neceſſity, the more relations any man hath the more evils of this kind he may ſuffer: And can we reaſonably expect that the verynatures of things ſhould be changed to pleaſe our humours? Again, ſome come from the hands of men that it may be are (more) powerful, more ſubtil and malicious: Why ſhould we diſcontent our ſelves or be impatient becauſe others are too ſtrong for us? Others again come by occurrences natural (though diſpoſed by the hand of the Divine Providence) as loſſes by ſtorms and tempeſts, by unſeaſonable weather, by intemperateneſs of the air or meteors: Can we reaſonably expect that the great God of Heaven and Earth ſhould alter his ſetled Laws of Nature for the convenience of every ſuch little Worm as you or I am? It may be that ſtorm or intemperate ſeaſon that may do you or me ſome prejudice, may do others as many and as good, or it may be more and better, a benefit: that wind that ſtrikes my Ship againſt the Rock, may fetch off two or more from the Sands. Let us be content therefore to ſuffer Almighty God to govern the World according to his Wiſdom and not our Will, though it may be a particular detriment to you or to me; or if we repine againſt it, we muſt not think thereby to obtain our own wills.

3. The *texture and frame of the World* is ſuch, that it is abſolutely neceſſary, that if ſome be rich and powerful, or great, or honourable, others muſt be poor, and ſubject, and ignoble: If all were equally powerful, there

would

would be no power nor government, because all would be equal; if all were equally rich, it would be but only nominally, indeed none would be rich, but all would be poor, there could be no Artificers, no Labourers, no Servants. Since therefore it is of necessity, in the order of the World, that some must be poor, or less rich or powerful than others, why should I be so unreasonable, or unjust, to desire that lot of poverty or lowness of condition should be another's and not mine? Or why should not I be contented to be of the lower sort of men, since the order of the World requires that such some must be?

4. Let any man observe it whiles he will, he shall find that whatsoever of *worldly advantages* any man doth most plentifully enjoy, and most men most greedily desire, of necessity he must thereby have *more crosses and afflictions.* A man desires many Children, Friends, Relations; the more he hath of these, the more mortal dying comforts he hath; the more he hath that must be sick, and suffer affliction, and dye: and every one of these afflictions or losses in a man's Relations, are so many renewed afflictions, and crosses, and troubles to himself. A man desires Wealth, and hath it; the more cares and fears he hath; and the more he hath, the more he hath to lose, and of necessity he must have more losses the more he hath; as he that hath a thousand Sheep must in probability lose more in a year than he that hath but forty: And besides, Wealth is the common mark that every man shoots at, and every man will be pulling somewhat from him that hath much, because every man thinks he hath enough for others as well as himself. A man desires Honour, Power, Grandeur, and he hath it: but every man envies him, and is ready to unhorse him; and a small neglect, reproach or misfortune sits closer to such a man, than to a meaner man; and the more of Honour or Power he hath, the more of such breaches he shall be sure to meet with. A man desires Long Life,

and

and accordingly enjoys it: but in the track of long life a man is sure to meet with more sickness, more crosses, more loss of friends and relations, and over-lives the greatest part of his external comforts, and in Old age becomes his own burthen.

5. If a man desire much Wealth or Power, and enjoys it, yet it is certain so much the more thereof he hath, so much the less others have; for he hath that which might otherwise be divided among many: Why therefore should a man desire it, or discontent himself, if he have it not, since what he thus enjoys is with another's detriment and loss, who would have a share in it, if he had it not alone? And why should I covet that, or be discontented if I have it not, since if I have it, I shall procure the like discontent in others?

6. It is certain *in the course of the World*, there are and must be *a greater number of Crosses and troubles, and of greater moment* than there are of External Comforts; nay there is scarce any comfort that any man hath, but like *Jonah's* Gourd, it hath a Worm growing at the root of it, which doth not only wither the comfort it self, but most times creates greater trouble and sorrow, than the comfort it self hath good if entirely enjoyed. A man hath many Children, it may be they are all very good and hopeful, yet they are mortal, and if they dye, the death of such a Child is so much the more grievous, by how much the more good and towardly he was. But if any of them prove vicious, foolish or naught, by how much a Child is nearer than a stranger, by so much the more his vices give trouble, sorrow, and care to his Parent: So that in all worldly things, the stock of Trouble is greater three to one, than that of Comforts; so true is that of *Job*, *A man is born to troubles as the sparks fly upwards*. Why therefore should a man sink into discontent, because the World doth but *solitum obire*, and follow its own natural complexion and state?

7. We are generally greatly *miſtaken in the nature of Good and Evil*, and have not the true meaſures of it. That is truly relatively Good which makes a man the better, and that truly Evil in its relative nature, which makes a Man the worſe. If Proſperity and Succeſs make me Thankful, Watchful, Charitable, Benificent, then is Proſperity good to me, for it makes me better; but if it make me Proud, Haughty, Inſolent, Domineering, Vainglorious, it is Evil to me. If Adverſity make me Clamorous, Murmuring, Envious, Spightful, Injurious, then 'tis evil to me; but if it makes me Humble, Sober, Patient, then 'tis good to me. And let any Man impartially take the meaſure of the very ſame Man or divers men in each condition, he ſhall find ten to one receive more miſchief by Proſperity than by Adverſity. Why ſhould I then not content my ſelf with that condition which is more ſafe to me, and makes me the better man, though not the richer or greater?

8. Which is but a farther explication of what is ſaid next before. It is certain that a Good Man is like the *Elixir*, it turns Iron into Gold, and makes the moſt ſour condition of life not only tolerable, but uſeful and convenient. If I be ſuch, I mould and frame my worſt condition into a condition of comfort and contentment by my Patience and Contentation. Why ſhould I then be diſcontented with my Condition, ſince by the Grace of God I am able to make it what I pleaſe? If I can content my ſelf with the good temper and diſpoſition of my own Heart and Soul, I have no reaſon to be diſcontented with my condition, for if I find it not good I can make it ſuch by the equality, patience, and temper of my own mind: And that the Mind is the principal matter in Contentation or diſcontent, we need no other inſtance than that of *Ahab* and *Haman*: the one a great King, the other a great Favourite of a mighty Monarch full of Wealth and Honour; yet a Covetous mind in one

and

and a Proud mind in the other, made the former sick for a little spot of ground, and the latter grow to so high a degree of discontent for want of the knee of a poor Jew, that it withered all his enjoyments, 1 *King.* 21. 5. *Hest.* 5. 13.

9. *Discontent and Impatience galls* a thousand times *more than the Cross or Affliction* doth. We owe more of the evil of crosses, troubles, and afflictions, to the unquiet, restless, impatient distemper of our mind, than to them. We are like men in a Fever, that infinitely increase their heat by their tossing and tumbling, more than if they lay still, and then they complain of the uneasiness of their Bed: Like the Prophet's wild Bull in a Net we entangle and tyre our selves worse with our struggling than if we were more patient and still; or like the Ship, it is not broken by the Rock, but by its own violent motion against it. Why then should I discontent and disquiet my self with my condition, when I make it and my self thereby worse and more uneasie?

10. As my discontentedness and unquietness renders my Condition the more uneasie, so it *no way conduceth to my rescue from it*; For since I cannot be so brutish as to think that the occurrences which befal Men are without a Divine Conduct, so it is certain that all his Dispensations are Wise and directed to a Wise End; and even Afflictions themselves have their errand and business to make Men more humble, watchful, and considerate. If I correct my Child for his fault, and he continue still more stubborn, I shall Correct him longer till he return to his submissiveness and duty. Why then should I discontent my self, and be impatient under my affliction, when it is not only vain and fruitless thereby to expect deliverance, but in all probability the likeliest way to keep me still under it?

11. As thus my condition is not amended, but made the worse, more severe, and lasting by my impatience and discontent, so *Patience and Contentation will give* me these

great advantages: 1. In all probability it will shorten my Affliction, because it hath obtained its effect and end, and the message it brings is duly answered. 2. But howsoever it will make it infinitely more easie, the less I struggle under it 3. And, which is the best of all, it gives me the Possession of my own Soul, internal peace and tranquility of Mind, a kind and comfortable serenity of Spirit: I remain Master of my passions, of my intellectuals, of my self, and am not transported into another thing, than what becomes a reasonable man: though there be storms and tempests and rolling Seas without me, yet all is calm and quiet within. Contentation and Patience renders my outward condition of little concernment to me, so long as it gives me the opportunity to possess and enjoy my self, my vertue and goodness, and the attestation of a good Conscience.

12. Though I want somewhat that others have, yet 'tis ten to one that *I have somewhat that many* as good, if not better, *want*. It may be I want Wealth, yet I have Health; it may be I want Health, yet I have Children that others want. I will learn Contentment by considering others wants and my enjoyments, and not learn Discontent from others enjoyments and my own wants.

These be the Moral Considerations, and truly they be of great weight, moment, and use; and, as I said, carried the Heathen a great way in the Virtues of Contentation and Patience: But yet they oftentimes failed, and were too weak to compose the mind under a storm of crosses, losses, and afflictions; and therefore Almighty God hath furnished us with a more excellent way, which lets me into the Second Consideration, namely, the *Divine* and *Evangelical helps* to Patience and Contentation: Their number will not be so many as the former, but their weight and efficacy greater, and they are such as these:

1. The worst I here suffer is *less than I deserve*; and the

the leaſt that I enjoy is more than I can in juſtice expect: it is the gift and bounty: I have therefore reaſon to be Content and Thankful for the leaſt Mercy; and to be patient and quiet under my greateſt Evil.

2. There is no affliction, croſs, or condition of life, but *is reached out to us from the Hand or Permiſſion of the moſt Glorious Soveraign* of all the World, to whom we owe an infinite ſubjection, becauſe we have our Being from him: and therefore it is but juſt and reaſonable for us to content our ſelves with what he is pleaſed thus to inflict: and the greateſt Croſs or Affliction of this life, is not anſwerable to his Bounty and goodneſs in giving us Being.

3. He is not only the abſolute Soveraign of us, and all the World, but he is the *moſt Juſt and Wiſe* Governour of it, and all men, and all the diſpenſations of his Government *are* directed to moſt Juſt, Wiſe, and Excellent Ends: And therefore we have all imaginable reaſon, not only patiently to ſubmit, but cheerfully and contentedly to bear any condition that he diſpenſeth, and, with an implicit faith, to reſign our wills to his, as being aſſured it is infinitely more Wiſe and Juſt than ours. Sometimes they are the Acts of his Juſtice to puniſh us for ſome paſt offence; but always the acts of his Wiſdom, either to try us, to reclaim us, to prevent us from worſe evils; or to amend us, to make us more humble, watchful, dutiful, circumſpect; to draw us off from too much reſting on the World; to make us bethink our ſelves of our duty, and returning to him by Repentance, Faith and Obedience.

4. He is not only a Wiſe and Juſt Governour, but a *moſt merciful and tender Father*; and one that out of very Faithfulneſs, Love, and Goodneſs, corrects us, as a Father doth his Son he entirely loveth: and upon this account he may reſt aſſured, 1. That he never afflicts, or ſends, or permits any croſs to fall upon us, but it is for

our everlasting, and many times for our temporal good: 2. That no cross or affliction shall lye longer or heavier upon us, than is conducible to our good: 3. That he doth, and will always, send along his Staff with his Rod, his Grace with his Affliction, to Tutor and Instruct us, to Support and Comfort us; and if we find not this support in our greatest Affliction, it is not because it is wanting to us, but because we are wanting to it, to lay hold upon it, and improve it.

5. For our farther assurance of his Love to us, and care of us, we have the word of the great Monarch of the World, the Mighty, Faithful, and All-sufficient God. *I will not leave thee, nor forsake thee,* Heb. 13. 5.

6. He hath given us the greatest pledge of his Love and goodness, that the most doubting or craving Heart in the World could ever desire; *his Son* to be our Sacrifice; and how shall he not with him give us all things needful, useful and beneficial? *Rom.* 8. 32.

This Son of his he made the Captain of our Salvation, and yet he made him a Man of sorrows, and unacquainted with grief, *Isa.* 53. 3. and made perfect by sufferings, *Heb.* 2. 9. 10. And this Son of God did bear, not only with Patience, but with Resignation, and Contentation of Mind: *Matt.* 26. 39. *Not as I will, but as thou wilt:* Luke 12. 50. *I have a baptism to be baptised withal, and how am I straitned till it be accomplished?* and when all was done, *Jesus*, that was made a little lower than the Angels, for the suffering of death, was crowned with Glory and Honour; *That he by the grace of God should taste Death for every Man. For it became him, for whom are all things, and by whom are all things, in bringing many sons to Glory, to make the Captain of their Salvation perfect through sufferings,* Heb. 2. 9. and this was done, (besides that Expiatory Sacrifice thereby made for us) for these *admirable Ends:* 1. That we might see before us, the ordinary method of the Divine Dispensation, his own

Eternal

Eternal Son, that knew no ſin, yet was made a Man of ſorrows: and then, why ſhould we, poor ſinful Men, expect to be exempted and priviledged more than the Eternal Son, in whom God from Heaven Proclaimed himſelf well pleaſed: 2. That we might have an example before us: He, that is made the Captain of our Salvation, was likewiſe to be the common pattern and image whereunto all his Diſciples and Followers are to be conformed, both paſſively and actively: he was exhibited as the Firſt-born among many Brethren; the common image according to which, all his Diſciples and Followers ſhould be conformed, *Rom.* 8. 29. As he was made perfect by ſufferings, ſo muſt we; and as he through a vail of Sufferings paſſed into Glory, ſo muſt we; that if we ſuffer with him, we may be glorified with him: He was exhibited, as the common Standard and Pattern of a Chriſtian's condition, in the loweſt eſtate that can befall him in this Life: and ſurely we have reaſon to be contented to be conformed, and ſubject to the condition of the Captain of our Salvation. 3. That as he was thus exhibited as a paſſive example of our conformity, ſo he became an active example for our imitation; full of quietneſs, compoſedneſs, ſubmiſſion, patience, and contentation, to give us an Example, 1 *Pet.* 2. 21. and to imprint upon us the ſame temper and frame of Mind, *Phil.* 2. 6. that whiles we behold his example, we may, by a ſecret ſympathy, be transformed, as it were, into the ſame mould and image. 4. That we might have this great pledge and aſſurance, that he who once lived in this World, and had experience of the difficulties and troubles of it, and is now tranſlated to the right hand of the glorious Majeſty of God, and hath the proſpect of all our wants, and needs, and ſorrows, and troubles, and ſufferings, and of the degrees of ſtrength we have to bear it, and hath the plentitude of power to ſupport, to ſtrengthen and deliver us; I ſay, that we may be aſſured, that he is

a merciful and faithful High Priest, sensible, and compassionate of our condition; *Heb.* 2. 18. *for in that he himself hath suffered, being tempted, he is able to succour them that are tempted.*

Thus it hath pleased the goodness of Almighty God, (who knows our frame and considers that we are but dust) to use as much indulgence and compliance, as is possible for a most tender Father to his weak and froward Children; That since he knows, Affliction and crosses are as necessary for us as the very best of all our blessings, yet he gives us all the helps and supplies that are imaginable, with the greatest suitableness to our nature, to make them easie, supportable, and profitable; and to bear us up to bear them, with the greatest patience and contentation. We cannot be without them, for then *we are very apt to grow* proud and secure, self conceited, insolent, to set up our rest, and be building of Tabernacles here, to dread and fear death beyond all measure and order, and to be utterly unprovided for it, to be desirous to take our portion in this life, and to make our Heaven on this side death; as the two Tribes desired their lot on this side *Jordan*, because they found it convenient. (*Num.* 32.) And though *we* cannot well be without them, yet we stand in need of daily helps to bear them patiently, contentedly and profitably; and we are accordingly, by the Divine goodness, furnished with helps suitable to our condition and frame.

As all the afflictions, crosses, and troubles in this life, are managed by the wise Providence and Government of the most wise and merciful God, and have their voice, errand, and message from him to us, (*Hear the Rod and him that hath appointed it*:) So, he hath given us the inestimable Jewel of *his Word*, to expound and unriddle what he means by them, and to instruct us how to carry our selves under them; how to improve them all for our spiritual and everlasting good; how with patience and cheer-

chearfulneſs to undergo them; how to be drawn the nearer to God by them. And to this end he hath given us moſt divine and wiſe *Counſels* touching them; great aſſurance of his love, goodneſs, and the light of his countenance, to carry and conduct us with comfort and dependance upon him in them; and hath given us admirable *Examples*, which are ſo many Commentaries and Expoſitions upon them, and to ſhew us what he means and intends in them and by them: As the examples of the *Jewiſh* Church and People; the examples of his beſt Saints and Servants, and their ſufferings, and the reaſons of them, and their deportment under them, and wherein they failed, and wherein they benefited by them; as *Abraham*, *Job*, *Moſes*, *David*, *Hezekiah*, *Joſiah*, and all the Apoſtles and Primitive Chriſtians: in whom we may with great clearneſs and ſatisfaction obſerve how much advantage they got by their afflictions; what loſſes they were at by their peeviſhneſs, frowardneſs and diſcontent with their afflicted conditions; what comfort, ſatisfaction, and benefit they attained by their patience, quietneſs, equality of mind, voluntary ſubmiſſion to the Divine Providence, and contentation with their eſtates, though never ſo troubleſome and uneaſie.

But above all the bountiful God hath brought *Life and Immortality* to light through the Goſpel: He hath given us the cleareſt conviction imaginable that this World, and our life in it, is not our principal End and Scope, but the place of our Pilgrimage, at beſt our Inn, not our home; our place of tryal and preparation for a better ſtate: He hath ſhewed us that it is but our paſſage, and ſuch a paſſage as muſt and ſhall be accompanied with afflictions, and it may be, with perſecution by evil men, evil Angels, evil Occurrences: that it is the place of our warfare; a troubleſome and tumultuous ſtormy Sea, through which we muſt paſs before we come to our Haven: that our Countrey, our home, our place of reſt and happi-

happineſs, lies on the other ſide of death, where there ſhall be no ſorrow, nor trouble, nor fears, nor dangers, nor afflictions, nor tears, but a place of eternal and unchangeable comfort, fulneſs of moſt pure and uninterrupted pleaſures, and that for evermore: that through many tribulations and afflictions we muſt enter into that Kingdom, as his ancient People entred into their *Canaan* through a Red Sea, a tireſom and barren Wilderneſs, fiery Serpents, wants, enemies, and uninterrupted dangers and difficulties: that *our light afflictions, which are here but for a moment, work for us a far more exceeding and Eternal weight of Glory.* 2 Cor. 4. 17. Our afflictions and inconveniences in this World. 1. Are light in compariſon of that exceeding, far more exceeding weight of Glory: 2. As they are but light, ſo being compared with that eternal weight of glory, they are but for a moment: The longeſt Life we here live is not ordinarily above threeſcore and ten years, and though the more troubleſome and uneaſie that life is, the longer it ſeems, yet compared with the infinite abyſs of Eternity, it is but a moment, yea leſs than a moment, if leſs can be, yet ſuch is the longeſt ſtay in this Life is compared with Eternity.

And the gracions God hath preſented this greateſt, and moſt important truth to us, with the greateſt *Evidence* and *Aſſurance* that the moſt deſponding and ſuſpicious Soul can deſire. 1. He hath given his own Word of Truth to aſſure us of it. 2. He hath given his own Son, to ſeal it unto us, by the moſt powerful and convincing evidence imaginable; by his miſſion from Heaven on purpoſe to tell us it, by his Miracles; by atteſtations from Heaven; by the laying down his own Life in witneſs of it; by his Reſurrection and Aſcention; by the miraculous Miſſion of his Holy Spirit viſibly and audibly. Again, 3. He hath confirmed it to us, by the Doctrine and Miracles of his Apoſtles; by their Death and Martyrdom; as a Witneſs of the Truth they taught;

taught; by the numerous Converts, and Primitive Christians, and Godly Martyrs, who all lived and dyed in this Faith, and for it; who made it their choice rather to suffer afflictions with the people of God, than to enjoy the pleasures of Sin for a season, declaring plainly that they sought a better City and Country, that is, a heavenly, *Heb.* 11. 15, 25. and this Country, and this City they had in their Eye, even while they lived in this troublesome World: And this prospect, this hope, and expectation, rendred this lower World of no great value to them, the pleasures thereof they esteemed but low and little, and the troubles and uneasiness thereof they did undergo patiently, cheerfully, and contentedly; for they looked beyond them, and placed their hopes, their treasure, their comfort above them; And even whiles they were in this Life, yet they did, by their faith and hope, anticipate their own happiness, and enjoyed by faith, even before they actually possessed it by fruition; for *Faith is the substance of things hoped for*, Heb. 11. and makes those things present by the firmness of a sound perswasion, which are in themselves future and to come.

And this is that, which will have the same effect with us, if we live and believe as they did; and be but firmly, and soundly perswaded of the truth of the Gospel, thus admirably confirmed unto us. *This is the victory that overcometh the world, even our faith*, Heb. 10. 38. *The just shall live by faith*, 2 Cor. 5. 7. We Live by Faith, and not by sight; and excellent is that passage to this purpose, 2 *Cor.* 4. 16, 17, 18. *For which cause we faint not, but though our outward man perish, yet our inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of Glory. While we look not at the things which are seen, but at the things which are not seen: for the things which are seen, are temporal, but the things which are not seen, are eternal.*

And

And therefore if we do but seriously believe the truth of the Gospel, the truth of the life to come, the best external things of this World will seem but of small moment to take up the choicest of our desires or hopes, and the worst things this World can inflict will appear too light to provoke us to impatience or discontent. He that hath but Heaven and Everlasting Glory in prospect, and a firm expectation, will have a mind full of contentation in the midst of the lowest and darkest condition here on Earth. Impatience and discontent never can stay long with us, if we awake our minds, and summon up our faith and hope in that life and happiness to come. Sudden passions of impatience and discontent, may like clouds arise and trouble us for a while, but this faith, and this hope rooted in the Heart, if stirred up, will, like the Sun, scatter and dispel them, and cause the light of patience, contentation and comfort to shine through them.

And as we have the hope of Immortality and Blessedness set before us, so the *Means and way* to attain it is *easie and open* to all; no person is excluded from it, that wilfully excludes not himself. *Isa.* 55. 1. *Ho every one that thirsteth, come ye to the waters, and he that hath no money come ye, buy and eat without money and without price.* Rev. 22. 17. *Whosoever will, let him take of the waters of life freely.* Matt. 11. 28. *Come unto me all ye that labour and are heavy laden, and I will give you rest.* The way to everlasting happiness, and consequently to contentation here, is *laid open to all.* It was the great reason why God made Mankind, to communicate Everlasting happiness to them, and when they willfully threw away that happiness, it was the end why he sent his Son into the World, to restore mankind unto it. And as the way is open to all, so it is easie to all; his yoak is easie and his burthen light. The terms of attaining happiness, if sincerely endeavoured, are easie to be performed, by vertue of that Grace, that Almighty God affords to all men,

men, that do not wilfully reject it: namely, to believe the truth of the Gospel, so admirably confirmed; and sincerely to endeavour to obey the precepts thereof, which are both just and reasonable, highly conducing to our contentation in this life, and consummating our happiness in the life to come: And for our encouragement in this obedience, we are sure to have, if we desire it, the Special Grace and the Blessed Spirit to assist us, and a merciful Father to accept of our sincerity, & a gracious Saviour to pardon our failings & deficiencies. So that the way to attain Contentation in this life, and happiness in the life to come, as it is plain and certain, so it is open and free, none is excluded from it, but it is free and open to all, that are but willing to use this means to attain it.

And I shall wind up all this long Discourse touching Contentation with this plain and ordinary Instance. I have before said that our home, our Country is Heaven and Everlasting Happiness, where there are no sorrows, nor fears, nor troubles; that this World is the place of our travel, and pilgrimage, and at the best our Inn: Now when I am in my journey, I meet with several inconveniencies; it may be the way is bad and foul, the weather tempestuous and stormy; it may be I meet with some rough Companions, that either turn me out of my way, or all dash and dirt me in it, yet I content my self, for all will be mended when I come home: but if I chance to lodge at my Inn, there it may be I meet with bad entertainment, the Inn is full of guests, and I am thrust into an inconvenient lodging, or ill diet, yet I content my self, and consider it is no other than what I have reason to expect, it is but according to the common condition of things in that place; neither am I solicitous to furnish my lodgings with better accommodations, for I must not expect to make long stay there, it is but my Inn, my place of repose for a night, and not my home; and therefore I content my self with it as I find it;

it, all will be amended when I come home. In the ſame manner it is with this World; perchance I meet with an ill and uncomfortable paſſage through it, I have a ſickly Body, a narrow Eſtate, meet with affronts and diſgraces, loſe my friends, companions and relations, my beſt entertainment in it is but troubleſome and uneaſie: But yet I do content my ſelf; I conſider it is but my Pilgrimage, my Paſſage, my Inn; it is not my Country, nor the place of my Reſt: this kind of uſage or condition is but according to the Law and Cuſtom of the Place, it will be amended when I come home, for in my Father's houſe there are Manſions; many Manſions inſtead of my Inn, and my Saviour himſelf hath not diſdained to be my Harbinger; he is gone thither before me, and gone to prepare a place for me, I will therefore quiet and content my ſelf, with the inconveniencies of my ſhort journey, for my accommodations will be admirable when I come to my home, that heavenly *Jeruſalem*, which is the place of my reſt and happineſs.

But yet we muſt withal remember, that though Heaven is our home, the place of our Reſt and Happineſs, yet this World is a place for our Duty and Employment, and we muſt uſe all honeſt and lawful means to preſerve our Lives and our comforts by our honeſt care and diligence. As it is our duty to wait the time till our Lord and Maſter calls, ſo it is part of our task in this World given us by the great Maſter of the Family of Heaven and Earth, to be employed for the Temporal good of our ſelves and others. It is indeed our principal buſineſs to fit our ſelves for our everlaſting home, and to think of it; but it is a part of our duty and act of Obedience, whiles we are here, to employ our ſelves with honeſty and diligence in our temporal employments: Though we are not to ſet our hearts upon the conveniencies of this life, yet we are not to reject them, but to uſe them Thankfully and Soberly, for they are bleſſings that deſerve our

Grati-

Gratitude, though they ought not entirely to take up our hearts. Again, though Croſſes and Afflictions muſt be the exerciſe of our patience, we muſt not wilfully chooſe them, nor run into them. Let God be ſtill the Maſter of his own Diſpenſation, for he is Wiſe, and knows what is fit for us, when we know not what is ſo fit for our ſelves. When he ſends them, or permits them, our duty is Patience and Contentation, but commonly our own choice is headſtrong and fooliſh.

It was the Errour of many new Converts to Chriſtianity, that they thought, that when Heaven and Heavenly-mindedneſs was preſſed, that preſently they muſt caſt off all care of the World, deſert their Callings, and buſily and unneceſſarily thruſt themſelves into dangers, that ſo they might be quit of all worldly care and buſineſs, and of Life it ſelf. This the Apoſtles frequently remove, and ſhew the errour of it, and that juſtly: For the truth of it is, our continuance in this Life, and in our honeſt employments and callings, our thankful uſe of external bleſſings here, and our honeſt endeavours for them; the endeavour to do good in our places, ſo long as we continue in them; our prudent prevention of external evils, are part of that Obedience we owe to our Maker, and part of that Exerciſe or Task that is given us by him to perform in this life, and our cheerful, faithful, diligent converſation herein, is ſo far from being incompatible to Chriſtianity, that it is part of our Chriſtian duty, and of that ſervice we owe to our Maker; and it is indeed the exerciſe of our patience, and the evidence of a contented mind: for whoſoever preſently, grows ſo weary of the World, that preſently, with froward *Jonah*, he wiſheth to dye, or throws off all, it is a ſign of want of that contentation that is here commended: becauſe true Contentation conſiſts in a cheerful and ready compliance with the Will of God, and not in a froward preference of our own will or choice. It was part of our Saviour's excellent

excellent prayer for his Disciples, *John* 17. 15. *I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil.*

The business therefore of these Papers is to let you see, what are the Helps to attain Patience and Contentation in this World, that our passing through it may be safe and comfortable, and agreeable to the Will of God, and to remedy that impatience and discontent which is ordinarily found among men: To teach men how to amend their lives, instead of being weary of them; and to make the worst conditions in the World easie and comfortable, by making the mind quiet, patient and thankful. For 'tis the discontented and impatient mind that truly makes the World much more uneasie than it is in it self.

O F

OF AFFLICTIONS.

THE Beſt Preparation for them, and Improvement of them, and of our Delivery out of them.

JOB 5. 6, 7.

Although Affliction cometh not forth of the duſt, neither doth trouble ſpring out of the ground: Yet Man is born unto trouble, as the ſparks fly upward.

JOB's Friends, though in the particular Caſe of *Job*, they were miſtaken, yet they were certainly very wiſe, godly and obſerving Men; and many of their Sentences were full of excellent and uſeful truths, and particularly this Speech of *Eliphaz*, which importeth theſe two uſeful *Propoſitions*.

1. That *the general ſtate of Man in this World is a ſtate of Trouble and Affliction*; and it is ſo common to him, ſo incident to all degrees and conditions of Mankind, that it ſeems almoſt as univerſal, as that natural propention in the ſparks to fly upward: No perſon of whatſoever age, ſex, condition, degree, quality, profeſſion, but hath a part in this common ſtate of Mankind: and although ſome ſeem to have a greater por-

tion of it than others, ſome ſeem to have greater and longer viciſſitudes and intermiſſions and allays thereof than others, yet none are totally exempt from it: yea it is rare to find any Man, that hath had the ordinary extent of the Age of Man, but his Troubles, Croſſes, Calamities, Afflictions, have overweighed and exceeded the meaſure of his Comforts and Contentments in this Life.

2. That yet *thoſe Afflictions* and troubles do neither grow up by a certain regular and conſtant courſe of Nature, as Plants and Vegetables do out of the Ground, neither are they meer accidental and caſual; but they *are ſent, diſpoſed, directed, and managed by* the conduct and guidance of the moſt Wiſe Providence of *Almighty God:* and this he proveth in the ſequel of this Chapter. And as in all things in Nature the moſt Wiſe God doth nothing at random, or at a venture, ſo in this part of his Providential Diſpenſation towards Mankind, he doth exerciſe the ſame, with excellent Wiſdom, and *for excellent Ends*; even for the very good and advantage of Mankind in general, and particularly of thoſe very Perſons that ſeem moſt to ſuffer and be Afflicted by them: ſometimes to puniſh, ſometimes to correct, ſometimes to prevent, ſometimes to heal, ſometimes to prepare, ſometimes to humble, always to inſtruct, and teach, and better the Children of Men.

And indeed, if there were no other end but theſe that follow, *This ſeeming ſharp Providence of Almighty God* would be *highly juſtified:* namely, firſt to keep Men Humble and Diſciplinable. Man is a proud, vain Creature; and were that humour conſtantly fed with proſperity and ſucceſs, it would ſtrangely puff up this vain humour: Afflictions and Troubles are the excellent and neceſſary correctives of it, and prick this ſwelling impoſtumation of Pride and Haughtineſs, which would otherwiſe render Men intollerable in themſelves and

and one to another. Secondly, to bring Mankind to recognize Almighty God, to ſeek unto him, to depend upon him: This is the moſt natural and ſpecial effect of Afflictions, *Hoſ.* 5. 15. *In their Afflictions they will ſeek me early. Jonah* 1. The rough and ſtubborn Mariners in a ſtorm, will cry every one to his God. Thirdly, to Tutor and Diſcipline the Children of Men in this great Leſſon, That their happineſs lye not in this World, but in a better; and by this means, even by the Croſſes and Vexations and Troubles of this World, and by theſe plain and ſenſible documents to carry Mankind up to the End of their Beings. God knows thoſe few and little Comforts of this Life, notwithſtanding all the Troubles and Croſſes with which they are interlarded, are apt to keep the hearts even of good Men, in too great love of this World. What would become of us, if our whole Lives here ſhould be altogether proſperous and contenting, without the intermixture of Croſſes and Afflictions? But of theſe things more hereafter.

Now ſince the State of Mankind in this World is for the moſt part thus Cloudy and Stormy, and that ordinarily we can expect it to be no otherwiſe, there are theſe *Conſiderations* which become every wiſe and good Mind to acquaint himſelf with.

1. What Preparation is fit to be made by every Man before they come.
2. How they are to be received, and entertained, and improved, when they come, and while they are incumbent.
3. What is the beſt and ſafeſt temper of mind when any of them are removed.

1. Touching the firſt of theſe, namely, *Preparation* before they come; and the beſt preparatives ſeem to be theſe:

1. A right and ſound conviction and *conſideration* of this moſt certain experimental Truth, namely, That *no man* whatſoever, how good, juſt, pious, wiſe ſoever, can by any means expect to be *exempt* from them, but muſt be more or leſs ſubject to Affliction, of one kind or other, at one time or another, in one meaſure or another; for man is certainly born to Trouble, as the ſparks fly upward. And this certain Truth will be evident, if we conſider *the ſeveral kinds* of Affliction that are common to Mankind: and herein I ſhall forbear the Inſtances which concern our Childhood and Youth, as ſuch, which yet notwithſtanding are ſubject to Afflictions, that though they ſeem not ſuch to Men of riper years, yet are as real and pungent, and deeply and ſenſibly grievous to them, as thoſe that ſeem of greater moment to Men of riper years: But I ſhall apply my ſelf to thoſe Inſtances which are more evident, and of which thoſe that have the exerciſe of their reaſon may be more capable.

Afflictions ſeem to be of *two kinds*: 1. Such as are common Calamities, befalling a Nation, City, or Society of Men: 2. Or more perſonal, that concern a Man in his particular.

1. Touching the former of theſe, namely, *Common Calamities*, ſuch are Wars, Devaſtations, Famines, Peſtilences, ſpreading Contagions, Epidemical Diſeaſes, great Conflagrations: experience tells us, and daily lets us ſee, that they *involve* in their extent the generality of Men, *good* and *bad*, juſt and unjuſt, pious and profane: and although the gracious God is ſometimes pleaſed, for ends beſt known to himſelf, ſtrangely to preſerve and reſcue as it were, ſome out of a common Calamity, yet it is that which I do not know how any Man can promiſe himſelf, though otherwiſe never ſo pious and juſt, becauſe I find not that any where under the Evangelical diſpenſation God Almighty hath promiſed

mised to any person any such immunity; and common experience shews us that good and bad are oftentimes involved in the effects and extremities of the same common calamity: and indeed it would be little less than a Miracle, and somewhat above the ordinary course of the Almighty's regiment of things, to give particular exemption in such cases. If a Man receive any such Blessing from God, he is bound eminently to acknowledge it as a signal, if not miraculous intervention of the Divine Mercy; but it is not that which a Man can reasonably expect; because, although upon great and momentous occasions Almighty God is pleased not only to give out Miracles, but even to promise them also, as in the justifying of the truth of the Gospel, in the first publication thereof, yet it is not equal for any particular person to suppose, that for the preservation of a particular interest or concerment, God Almighty should be as it were engaged to put forth a Miracle or little less than a Miracle; *and the reasons hereof are.*

1. Because under the *Evangelical dispensation*, the Rewards of goodness, piety, and obedience are of another kind, and of a greater moment, namely, Eternal happiness and not exemption from Temporal Calamities; if Almighty God grant such an exemption, it is of bounty and abundance, not of promise. It is true, under *the Old Covenant with the People of* Israel, their Promises were in great measure of temporal benefits, and the Administration of that Church, as it was in a great measure Typical, so the Divine Administration over them was very usually Miraculous, both in their blessings, preservations and exemptions: And there was special reason for it; for they were to be a Monument to all mankind, and also to future Ages, of a special and signal Divine Regiment; and consequently the obedient might upon the Account of the Divine Promise expect Blessings and Deliverances, even in

publick Calamities that might befal the People in general: But we have no warrant to carry over those Promises of Temporal Benefits and exemptions to the obedience under the Gospel, which as it is founded upon another Covenant, so it is furnished with better promises.

2. Because *the best of Men* in this life, *have sins and failings* enow, to justifie the Justice of Almighty God, in exposing them to temporal Calamities; and yet his Mercy Goodness and Bounty, is abundantly magnified in reserving a reward in Heaven far beyond the merit of their best obedience and dutifulness: So that though they are exposed to Temporal calamities, Almighty God still remains not only a True and Faithful, but a Liberal and Bountiful Lord unto them in their everlasting rewards. What are light Afflictions, and but for a Moment, in comparison to an eternal weight of Glory? And the latter is the reward of their Obedience under the Gospel, while the former may be possibly the punishment or at least correction for their Sins.

2 *Cor.* 4. 17. *Rom.* 8. 18.

And therefore, altho at the intercession of *Abraham*, the Lord was pleased to grant a relaxation of the destruction of *Sodom*, for the sake of ten Righteous, it was an act of his bounty? and so it was when he delivered *Lot* and his Family: Yet he had not been unjust if he had swept them away in that common temporal calamity, because possible the sins of *Lot* himself might have been such, as might have acquitted the justice of God in so doing: For the highest temporal calamity is not disproportionate to any one Sin, And although he were pleased in Mercy to spare *Lot* and his two Daughters, yet neither was he wholly exempted from that great calamity; for his House, Goods and the rest of his Family perished in that terrible Conflagration.

And

And upon this consideration, we have just cause to *blame two sorts of persons*; namely, 1. The rash censure of some inconsiderate persons, that are too ready to censure all such as fall under a common calamity, whether of Fire, Sword, or Pestilence; as if so be they were therefore greater sinners than those that escape: the error reproved by our Saviour in the instance of the *Galileans*, and those upon whom the Tower of *Siloam* fell. *Lu.* 13. *v.* 1. 2 *John* 9. 2. 3.

2. The mistaken apprehension of Men concerning themselves, that upon an opinion of their own righteousness or desert, think themselves exempted from the stroke of common calamities, or are ready to accuse the Divine Justice, if they are not delivered from them. If they truly considered the just demerit of any sin, and their own sins or failings, they would both acknowledge the Justice and Goodness of God, if he reserve an Eternal reward of their obedience, though he expose them to the worst of Temporal Evils.

2. Concerning *Personal Evils*, they are of several kinds. 1. Such as befal the Body. 2. Such as befal the Estate. 3. Such as befal the Name. 4. Such as a man's Friends or Relations.

1. Touching the first of these Evils, namely, that befal the *Body*, they are of two kinds; 1. Some that are not so epidemical or universal upon all men; such are casualties or accidental hurts, Diseases springing from the particular complexion or temperament of persons, such as are hereditary Diseases, diseases incident to certain ages, infectious diseases arising from contagion, putrefaction, ill disposition of the Air or Waters. 2. Some diseases are incident unto every Man in the World. If a Man lives to a great old age, his very Age is a disease, and the decay of nature heat and moisture doth in time bring the oldest

Man to his end; but if he live not to the attainment of old age, moſt certainly as he meets with death in the concluſion, ſo he meets with ſome diſeaſe or other that makes way for his diſſolution. So that upon the whole account, though this or that man may not meet with this or that particular diſeaſe, caſualty or diſtemper, that it may be attaques another, yet as ſure as he is mortal, ſo ſure ſhall ſome diſeaſe, diſtemper, caſualty or weakneſs meet with him, that ſhall bring him to the duſt of death. That perſon therefore that is ſubject to the univerſal Edict and Law of death, is and muſt be ſubject ſooner or later to thoſe diſeaſes, ſickneſſes, caſualties or weakneſſes that muſt uſher in his death and diſſolution. And although one man may eſcape a chronical diſeaſe, another an acute diſeaſe: one man may eſcape a Contagion, another a Conſumption; one man may eſcape this Diſeaſe or caſualty, another that, yet moſt certain it is that every man ſhall meet with ſome diſeaſe, diſtemper or caſualty that ſhall be ſufficient to diſſolve his compoſition, and put a period to his life.

2. Concerning afflictions that particularly concern a man in his *Eſtate*. It is very true that ſome are more afflicted in this kind than others. The more Wealth any man hath, the more obnoxious to loſſes; and the more any man loves wealth, the deeper the affliction of this nature wounds him: And this is generally true in all worldly matters whatſoever; the more a man's heart is ſet upon it, the deeper and the more bitter the croſs or affliction is therein. But though afflictions in this kind pinch ſome cloſer than others, yet there are very few that totally eſcape in this kind. The poor man reckons it his affliction that he wants wealth; and the rich man is not without his affliction either in loſs of it, or the fear of ſuch loſſes; which create as real a trouble as the loſs it ſelf:

Fire

Fire and Shipwrack, Envy and oppreſſion, falſe Accuſations, Robbers, a prodigal Heir, or a falſe Friend, thouſands of ſuch like avenues there are to rich men's Treaſure; and either they do actually attatch it, and then they cauſe ſorrow; or they do continually menace it, and ſo they cauſe fear. Nay ſometimes a rich man hath as great an affliction in his not knowing where or how to diſpoſe of his Wealth, as he hath that wants it.

3. Touching affliction in the *Name*: Moſt certainly of all things in the World, a good name is moſt eaſily expoſed to the injury of any perſon; a falſe accuſation, or falſe report, an action or word miſinterpreted. A man hath no ſecurity of his Wealth againſt invaſions of others; but he hath much leſs ſecurity touching his Name, becauſe it is in keeping of others, more than of the Man himſelf; and it is viſible to every man's experience, that he that hath the greateſt Name is moſt expoſed to the envy, and therefore to the detraction and calumnies of others; and he that values his name and reputation moſt, is eaſieſt blaſted and deeper wounded by a calumny though really falſe, than he that hath little reputation, or that eſteems it lightly.

4. Touching *Friends*: There are two things that induce the loſs of friends: 1. That which ſeems caſual, yet very common, whereby either friends become enemies, or at leaſt grow into neglect; which is ſometimes done by miſrepreſentations, falſe reports, by prevalence of factions, by differences in matters of intereſt, by the declination of a man's condition. 2. That which is certain; Death takes away a man's friends and relations from him, or him from them; the more friends and relations any man hath, the more loſſes of them or in them, he ſhall neceſſarily have upon this account: becauſe every one of them is

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ſubject to all thoſe caſualties, that any one of them is ſubject to, whether in eſtate, name, body, or death, and conſequently, the more friends and relations, the more croſſes, and calamities; for all the croſſes and loſſes that befal any of my friends are communicated by me, and in a manner made mine: and the greater my number of friends and relations are, the more loſſes of them and in them I am ſubject to; for every one of them is ſubject to the ſame calamities with my ſelf, which come in effect mine by participation. So that the more friends and relations I have, and the dearer and nearer they are, the more croſſes I have, by participating theirs: and every bitter Arrow that wounds any of them, glanceth upon me, and makes my wounds the more, by how much the more friends and relations I have; and makes them the deeper, by how much the nearer and dearer thoſe friends or relations are to me. It is true, that in a multitude of good and dear friends and relations there is a communication of more comforts; but ſince generally the Scene of every man's life is fuller of croſſes than comforts, troubles and afflictions of my many friends or relations out-ballance and over-weigh thoſe comforts.

And theſe croſſes and afflictions in Body, Eſtate, Name, and Friends, though poſſibly they may not all come together, or in their perfection, at one time, upon any one man; yet as no man is exempt from any of them at any time by any ſpecial priviledge, ſo ſometimes they have faln in together in their perfection, even upon ſome of the beſt men that we read of: Witneſs that great and ſignal Example of *Job*, who at one time ſuffered the loſs of all his Children, of all his Servants, of all his Goods, of his great and honourable eſteem among men, of his health; and beſides all this, lay under ſevere afflictions in his mind, and under the

imputation of an Hypocrite with his beſt and judicious friends.

Upon all this that hath been ſaid, a man may, and upon evident reaſon and experience, ought to conclude, *That even the moſt ſincere Piety and Integrity of Heart and Life cannot give any man any exemption or priviledge from Afflictions* of ſome, or indeed of any kind.

And *this Conſideration alone is ſufficient.* 1. To ſilence and quiet that murmuring and unquiet, and proud Diſtemper that often ariſeth in the minds of good men themſelves; that are ready to think themſelves much injured if they fall under the Calamities incident to Mankind: whereas the Juſt and Wiſe God never gave any promiſe, or priviledge, or exemption from External Calamities and Troubles to thoſe whom yet he owns as his Children. 2. This conſideration is ſufficient to quiet the minds of Perſons thus Afflicted againſt the common Temptation, which is apt to ariſe upon this occaſion, as if they were hated or forſaken of God, becauſe ſorely afflicted: Whereas moſt certainly the favour or love of God is not to be meaſured ſimply by Externals; but rather the Goſpel teacheth us a quite contrary leſſon, namely, That God is pleaſed to chaſten thoſe whom he loveth beſt. *Heb.* 12. 3. This conſideration is ſufficient to check the cenſorious humour, that is in many, who like the *Barbarians*, preſently conclude that perſon or place to be more ſinful than others, becauſe they ſuffer more, it may be, than others. This was the uncharitable, and indeed unreaſonable Errour of *Job*'s Friends of old, and of many at this time in reference both to publick and perſonal viſitations. *Act.* 28. 4.

2. The ſecond good Preparative againſt Affliction is a frequent practical *Suppoſition*, wherewith we are to entertain our ſelves, even in the time of our greateſt Proſpe-

Prosperity, *That the case may, and probably will be altered with us*; and so cast our selves as it were into the mold of an afflicted condition. For instance, I am now in health; what if I were now to enter into the valley of the shadow of death, into some acute or painful, or desperate disease; how am I fitted with patience, resignation of my self into the hand of God, contempt of the World? for such an estate as this I must come to sooner or later; how shall I bear or carry my self in it, or under it, were it now upon me? I have now a plentiful Estate, external affluence; what if at this moment, I were bereft of all; either by Fire or Depredation, how were my mind fitted with humility and patience to submit to a poor, straight, wanting condition? I have now a good Husband, Wife, Children, many Friends that esteem me and are faithful to me; what if God should in a moment deprive me of all these? what if my dearest Friends should become my bitterest Enemies, how should I bear my self under these Changes? I have a great Name and Esteem in the World; what if in a moment, a black cloud of Infamy and Scorn and Reproach was drawn over it, and that I should become a scorn and reproach, with *Job* 30. 8. among Children of Fools? yea Children of base men viler than the earth. How were I fitted with humility and evenness of mind to comport with such a condition, till it pleaseth God by his Providence and manifestation of my Innocence, if he think fit, to scatter this black cloud of Calumny and Reproach, or if not, yet quietly under it to enjoy the testimony of a good Conscience and my own Integrity? These and the like Anticipations of troubled and afflicted conditions, would habituate and fit our minds to bear them, furnish us with suitable tempers for them; render them easie to us when they

they come; and keep our Souls in a due ſtate of moderation and watchfulneſs before they come: As the good Martyr *Bilney* before his Martrydom, by often putting his Finger into the Candle made the Flames, which he was after to endure, more familiar and tollerable.

3. The third Preparative againſt Affliction and calamitous ſeaſons, is to *reaſon our ſelves off from over-much love and valuation of the World*, and the beſt things it affords. *Philoſophy* hath made ſome ſhort Eſſay in this buſineſs; but the Doctrine of the *Goſpel* hath given us far more noble and effectual Topicks and Arguments, than any Philoſophy ever did or can: 1. By giving us a plain and clear eſtimate and valuation of this World and all that ſeems moſt valuable in it; but this is not all, but 2. By ſhewing us plainly and clearly a more valuable certain and durable eſtate after Death, and a way of attaining it, with much more eaſe and Contentation, than we can attain the moſt ſplendid temporals of this World. Certain it is, that the weight and ſtreſs of Afflictions and Croſſes lies not ſo much in the things themſelves which we ſuffer in them or by them, as in that overvaluation that we put upon thoſe conveniencies which Afflictions or Croſſes deprive us of. When News was brought to that noble *Roman* of the Death of his Son, it was a great pitch of Patience that even the Moral conſideration wrought in him, *Novi me genuiſſe mortalem*; though perchance, it was not without a mixture of Stoical vain-Glory. We ſet too great a value upon our Health, our Wealth, our Reputation; and that makes us unable to bear, with that evenneſs and contentedneſs of mind, the loſs of them, by Sickneſs, Poverty, Reproach. We ſet too great a rate upon our temporal Life here, becauſe we ſet too great a rate upon this World, to the enjoyment whereof this Life here

is

is accommodated and proportioned; and that makes us fear Death, not only as the ruine of Nature, but as that which puts a Period to all our Comforts: Whereas had we but Faith enough to believe the Evangelical Truths, touching our future Happiness, it would make us not desire Death, because we might in the time of this Life secure unto our selves that great and one thing necessary; and it would make us not to fear Death, because we see a greater fruition to be enjoyed after it, than all the Glory of this present World can yield.

4. The next Preparative against Afflictions is to keep *Piety*, *Innocence*, and a *Good Conscience* before it comes. As Sin is the sting of Death, so it is the sting of Affliction; and that which indeed gives the greatest bitterness and strength unto Affliction: and the reason is this, because it weakens and disables that part in Man, which must bear and support it. This is that which the Wise Man observes, *Prov.* 18. 14. *The Spirit of a man will sustain his Infirmities; but a wounded Spirit who can bear?* which is no more than this; It is the Mind and Spirit of Man rightly Principled, that doth bear and carry a Man through those difficulties and Afflictions and Infirmities, under which he is; but if that Spirit or Mind which should carry and bear those evils, be hurt or wounded, or faint or infirm, what is there left in a Man to bear that which indeed (should be) our support? Innocence and a good Conscience keeps the Mind and Spirit of a Man in courage and confidence: and indeed it hath an influence and suffrage and attestation and support from the God of Heaven, to whom a good Conscience can with an humble confidence appeal, as *Hezekiah* did under a great Affliction, *Isa.* 38. and this access to Almighty God doth give new supplies, succours and strength to the Soul, to bear it up under very great and pressing Afflictions.

But

But on the other ſide, Sin doth diſable the Soul to bear affliction till it be throughly Repented of. 1. Becauſe it doth in a great meaſure, emaſculate and weaken the Spirit of a Man, makes it poor, cowardly and unable to bear it ſelf up under the preſſure of Afflictions. 2. It doth in a great meaſure obſtruct the intercourſe between God and the Soul, and that influence that might and would otherwiſe be derived to the Spirit or Mind of a Man by the God of the ſpirits of all fleſh.

Therefore the beſt preparative againſt Affliction is, *To have the Soul as clear as may be* from the guilt of Sin: 1. *By an innocent and watchful life* in the time of our Proſperity, before Affliction attach us: 2. Or at leaſt, *By a ſpeedy, ſincere, and hearty Repentance* for Sin committed; and this Repentance to be ſpeedy, before Affliction come: For although it is true that many times Affliction is the Meſſenger of God to awaken a Sinner to Repentance, and that Repentance is accepted by the Merciful God, yet that Repentance is moſt kindly and eaſily, and renders Afflictions leſs difficult and troubleſome, which prevents Affliction, and performs one great end and uſe of Affliction before it comes. He that hath a Soul cleanſed by Faith and Repentance from the guilt of Sin, before the ſeverity of Affliction comes upon him, hath but one work to do, namely, to fit himſelf with Patience to undergo the ſhock of Affliction: But he that defers his Repentance, till driven to it by Affliction, his work is more difficult, becauſe it is double, namely, to begin his Repentance, and to bear his Affliction.

And becauſe in many things we offend all, and the beſt have their failings and ſins of daily incurſions, *a daily reviſing and examining of our own failings*, and renewing of our Repentance for our daily faults is of ſingular uſe to render Afflictions eaſie, becauſe repentance

tance cleanseth the Soul, and renders a man in God's acceptation as if he had not offended.

5. The next Preparative against affliction is to gain *an Humble Mind.* When Affliction meets with a proud heart, full of Opinion of its own worth and goodness, there ariseth more trouble, and tumult, and disorder, and discomposure in the contest of such a heart against the Affliction, than possibly can arise from the Affliction it self; and the strugling of that distemper of pride with the Affliction galls and intangles the mind more than the severest Affliction, and renders a man very unfit for it and unable to bear it. The *Isa.* 15. 20. Prophet describes it, her Sons at the head of every street were like a wild Bull in a net. But on the other side an humble, lowly mind, is calm and patient, and falls with ease upon an afflicted condition; for the truth is, the great evil of suffering is not so much in the thing a man suffers, as in the mind and temper of spirit of the man that meets with it; an humble mind is a mind rightly prepared with the greatest facility to receive the shock of any Affliction, for such a mind is already as low as Affliction can ordinarily set it.

And certainly, if any man consider aright, he hath many *important causes to keep his Mind always humble.* 1. In respect of Almighty God, the great and glorious King of Heaven and Earth, whom if a man contemplate he will put his mouth in the dust, acknowledge himself to be but a poor worm, and therefore unworthy to dispute the Divine Dispensations, Providences, and Permissions. 2. In respect of himself. He that considers aright himself, his sins and failings and corruptions, will have cause enough to humble himself, and reckon that he is justly obnoxious to the severest crosses and afflictions. *Why doth the living man complain, a man for the punishment of his sin?* Lam. 3. 39. The

mercy

certy enough that the Affliction extends not yet ſo far as his life; a living Man to complain, carries a repreenſion in it ſelf of the complaint.

6. Another moſt ſingular preparation againſt Affliction, is a ſteady reſolved *Reſignation of a Man's ſelf to the will and good pleaſure of Almighty God*, and that upon grounds of the greateſt reaſon imaginable. For 1. It is a moſt Sovereign Will; for his Will muſt be done whether we will or not: therefore it is the higheſt piece of folly imaginable to conteſt with him, that will not, cannot, may not be controlled. It is true we have commiſſion to pray to him, to deliver us from evil, but when we have ſo done, we muſt withal deſire that His Will may be done; this patern the Son of God hath given us, *Matth.* 26. 39. *Father, if it be poſſible, let this cup paſs from me, yet not my will but thy will be done.* Willingly therefore ſubmit to that will which whether thou wilt or no, thou muſt, thou ſhalt endure: for his will is the moſt Soveraign will, the will of the abſolute Monarch of Heaven and Earth. 2. As it is the moſt Sovereign Will, ſo it is the moſt Wiſe Will; what he wills he wills not ſimply *pro imperio*, but his will is founded upon and directed by a moſt Infinite Wiſdom: and ſince thou canſt not, upon any tolerable account, judge thy will wiſer than his, it becomes thee to reſolve thy poor, narrow, inconſiderate will, in the Will of the moſt Wiſe God. 3. As it is a moſt wiſe will, ſo the Will of God is moſt certainly the moſt Beneficent and Beſt Will. What reaſon haſt thou to ſuſpect the beneficence of his will, whoſe will alone gave thee thy being, that he might communicate his Goodneſs to that being of thine, which he freely gave thee? It is true, it may be thou canſt not ſee the reaſon, the end, the uſe of his Diſpenſations, yet be content with an Implicit Submiſſion to reſign thy ſelf up to his diſpoſal, and reſt aſſured it ſhall

be best for thee, though thou yet canst not understand what it means. If he hath given thee a Heart to resign up thy will unto his, be confident he will never mislead thee, nor give thee cause to repent of trusting him. It was a noble pitch of a Heathen's mind, namely, *Epictetus*, Enchirid. cap. 78. *In quovis incepto hæc optanda sunt; Duc me, ô Jupiter, & tu fatum, eò quò sum à vobis destinatus; sequar enim alacriter: quod si noluero, & improbus ero & sequar nihilominus.* Which may be thus better *Englished:* "In every enterprize this ought "to be our Prayer; Guide me, O God, and thou Di-"vine Providence according to thine own appointment; "I will with chearfulness follow: which, if I shall de-"cline to do, I shall be an undutiful man, and yet "shall nevertheless follow thy appointment, whether I "will or not. But Christians have learned a Reason of a nobler descent, namely, *That all things shall work together for good, to those that love God,* Rom. 8. 28. and certainly there can be no greater evidence [of thy love to him] than to make the Will of God the guide, rule and measure of thine own.

7. I shall conclude with that great Preparative, which is indeed the completion of all that is before said, and in a few words includes all, Labour to get thy *Peace with God*, through Jesus Christ our Lord: when this is once attained, thou art set above the love of the World, and the fear of afflictions, because thou hast the assurance of a greater Treasure than this World can give, or take away; a *Kingdom that cannot be moved*, *Heb.* 12. 28. a hope and most assured expectation that is above the region of afflictions, and that renders the greatest and sorest afflictions, as they are, namely light and momentany: And yet because thou art notwithstanding this glorious expectation, yet in this lower region, and subject to passions and perturbations, and fears, the merciful God hath engaged his promise to

support

support thee here under them; to better and improve thee by them; to carry thee through them by his all-sufficient Grace and Mercy: The strokes thou receivest are either managed and directed, or at least governed and ordered by him that is thy Father, and that in very love and faithfulness doth correct thee; that hath a heart of compassion and love to thee, even when he seems in his Providences to frown upon thee; that while thou art under them, will make them work together for thy good, and that will never take from thee those Everlasting Mercies which are thy portion; that hath all thy afflictions, crosses, troubles, whatever they are or may be under the infallible conduct of his own Wisdom and Power; and that as on the one side he will never suffer thee to be afflicted beyond what he gives thee grace to bear and improve, so on the other hand will so manage, order and govern thy light afflictions, which are here but for a moment; that in the end, they shall be a means to bring thee a far more exceeding and eternal weight of Glory. If therefore thou wouldest be soundly armed against afflictions, and prepared with ease and comfort to bear them, this one thing necessary is sufficient to render thee such, and to fit thee also with all those advantageous helps before mentioned, which will necessarily follow upon this attainment.

Psalm. 119. 75.

1 *Cor.* 10. 13.

2 *Cor.* 4. 17.

II. Secondly, I come to the second general, namely, *How Afflictions incumbent* upon us *are to be received, entertained and improved*; and this will be in a great measure supplied by what hath been before said they come; for a mind so prepared and habituated, will be sufficiently qualified to receive and entertain them as becomes a good man and a good Christian. Nevertheless something I shall subjoyn in order to the bearing

and improving of afflictions while they are incumbent upon us; and they are these:

1. It becomes a man under afflictions in the first place to have a very diligent, frequent, attentive and *right consideration concerning Almighty God*, that he is a God of infinite Wisdom, Power, Justice, Mercy and Goodness: That he hates not any thing that he hath made, but hath a great love and beneficence to all his Creatures; that he designs their good and benefit, even in those dispensations that seems most sharp and severe; that if he had not a good will to his Creatures, he would never have done so much for them as he hath done: that whilest he exerciseth discipline to the children of men, it is evident they are under his care: that oftentimes there is a greater severity of the Divine displeasure, in his leaving mankind to themselves, than in exercising them with afflictions: and that he equally discovers the love and care of a Father in his corrections, as (well as) in his more pleasing administrations.

2. And farther, *that afflictions* rise not out of the dust, but *are sent and managed by* the wise disposition and regiment of Almighty *God*; it is his Providence that sends them, that measures out their kind, weight, continuance; and that they are always, as commissionated by him, so under the conduct of his Power, Wisdom and Goodness, and never exceed the line and limits of his Power, Wisdom and Goodness; if he bids them go, they go; if he bids them return, they return; if he commands the most tumultuous storms of afflictions, peace, be still, there will be a calm. As mankind is never out of the reach of his power to afflict and correct, so it is never out of the reach of his power to relieve and recover.

3. That as no man hath an exemption from afflictions, so it is most evident that even *the best of men are visited*

visited with them, and it is but need they should; for where one man is the worse by afflictions, a thousand are the worse for want of them, and as many the better by them; and the wise and gracious God that knows our frame, better than we our selves, doth for the most part in very faithfulness afflict us. The egresses of the Divine Counsels have ever in them a complication of excellent ends, even in afflictions themselves: they are acts of Justice oftentimes to punish, and of Mercy to prevent distempers and to heal them; and this is that lot which our Blessed Lord bequeathed unto his own People, *In the World ye shall have tribulation*, *Joh.* 16. 33. so that a good man may have as great cause to suspect his own integrity in the absence of them, as in the suffering under them.

4. That all the Divine Dispensations of comforts, or crosses are so far *beneficial or hurtful as they are received and used*: Comforts, if they make us thankful, sober, faithful, they become blessings; if they make us proud, insolent, secure, forgetful, they become judgments: Afflictions, if they are received with humility, patience, repentance and turning to God, they are blessings; if they are received with murmuring, impatience, incorrigibleness, they become judgments, and a forerunner of greater severity.

5. The consequences of all these Considerations do evidently lead us unto these *Duties*, when-ever we are *under the pressure of Affliction*:

1. To receive it with all *Humility*, as reached out unto us from the hand, or Permission at least of Almighty God. There were a sort of Philosophers that thought it a vertue to put on a resolved contempt of all crosses and afflictions; not to be moved at all with them, but to bear them with a stout *apathy*: this is not the temper that becomes a Christian; it is all one, as if a Child should resolve to receive the corrections [of

his Father] with a ſtubborn reſolution not to care for them, or to be affected with them: ſuch a ſtubbornneſs under affliction renders it unuſeful to its end, and commonly provokes the great Lord and Father of Spirits totally to reject ſuch a mind, or to maſter it with ſharper and ſeverer and multiplied afflictions, till it yield, and till that uncircumciſed Heart be humbled and except of the puniſhment of its iniquity, *Lev.* 26. 41.

2. To receive it *with Patience* and ſubjection of mind; and without either conteſting with Almighty God, charging his Providence with errour or injuſtice, or ſwelling and ſtorming againſt the affliction, or the Divine Diſpenſation that ſends it: This hath two ſingular benefits; firſt, it renders the affliction it ſelf more eaſie and tolerable; ſecondly, it is one of the readieſt ways to ſhorten or abate it: For as yielding and humble ſubmiſſion to the hand of God, ſo patience and ſubmiſſion of Will to the Divine diſpenſation are two of the great ends and buſineſs of affliction, which when attained by it, it hath performed a great part of its errand for which it was ſent.

3. To *return unto God* that afflicteth or permitteth it. Affliction miſſeth its end and uſe when it drives a man from his God, either to evil or unlawful means, or to ſhift and hide himſelf, or keep at a diſtance from him; and as it loſeth its end, ſo it is contrary to its natural effect, at leaſt where it meets with a nature of any underſtanding or ingenuity. *In their affliction they will ſeek me early, Hoſ.* 5. 15. God Almighty ſends afflictions like meſſengers to call home wandring Souls; and if a man will ſhift away, get farther off, and eſtrange himſelf more from him that ſtrikes him, he will either ſend more importunate meſſengers, afflictions of a greater magnitude, to call and fetch him, as want and famine did the young Prodigal in the Goſpel; or, which is far

far worſe, let him go without farther ſeeking him: Whereas the man that by affliction, as it were at the firſt call, comes home to God, or gets nearer to him, for the moſt part prevents ſeverer monitors, and renders his ſuffering more ſhort, or at leaſt more eaſie, by drawing near to God the fountain of peace and deliverance.

And if the affliction befalls ſuch a man that hath not eſtranged himſelf from Almighty God, nor departed from him in any greater offences or backſlidings, yet affliction is not without its end or uſe, even to ſuch a man. Thou haſt walked cloſely in the duties towards God, haſt depended upon him, approved thy ſelf in his ſight; yet is it not poſſible that thy faith, induſtry, obedience, dependance may be more, more conſtant, more firm? If it may be, as ſure it may be, then though affliction ſolicit not thy return to him from whom thou haſt not departed, yet it ſolicits thy improvement.

4. To *Pray unto God:* and this the moſt natural effect of affliction, eſpecially if it be ſevere and eminent. In the Storm the Sailers call every one upon his God; and the reaſon is, becauſe in ſuch a ſeaſon, a man's own ſhifts, the help and advice and aſſiſtance of friends, and other humane confidence appear too weak and ineffectual; and therefore the man is driven to that which indeed is the *unum magnam*; namely, invocation of Almighty God, for help, ſupport and comfort. It is therfore a ſign of a deſperate mind that will not come unto God in prayer, at leaſt when afflictions grind him. And although a man be not of the number of thoſe that reſtrain prayer before God, yet afflictions naturally will make the prayer of ſuch a man more earneſt, fervent, conſtant; it ſets an edge and adds life to the prayers of a praying man.

5. To *a Depend Truſt upon God*, both for ſupport under, and ſeaſonable deliverance from afflictions. Keep

thy recumbence upon his goodneſs and mercy, even under the blackeſt night of Afflictions: *Though he kill me, yet will I truſt in him: Job* 13. 15. and with *David* (*Pſal.* 23. 4.) even in the Valley of the ſhadow of death to reſt upon his Rod and his Staff: And though it becomes the beſt of Men to have a yielding and a ſoft Spirit under the Afflicting hand of God, yet be careful to bear up thy ſelf under the Power and Goodneſs of God from fainting and deſpondence.

6. To be *Thankful unto God* under Affliction, and that upon very great and important motives. 1. Thankful that they are no worſe or greater: Thou haſt loſſes, but yet haſt thou loſt all at once? *Job* did; or if thou haſt loſt all externals, yet haſt thou not ſomething thou valueſt more than all, namely, innocence, peace with God and thy own Conſcience? 2. Thankful that God Almighty rather chooſeth to afflict thee, than to forſake thee. As long as Almighty God is pleaſed to afflict thee it is plain thou art under his diſcipline, his care; no Man's condition is deſparate ſo long as the Phyſician continues his adminiſtration, nor is any Man wholly forſaken of God, nor paſt his care, ſo long as he is under Affliction: for it is a medicine that without thy own default will either recover or better thee. 3. Thankful that God hath been pleaſed to diſcover ſo much of his mind and deſign and affections towards mankind in his Word, as to aſſure us that the meaſure of his love towards, or diſpleaſure againſt the children of men, is not to be taken by external proſperity or adverſity; But on the contrary, to bear up our Souls under the preſſures of Afflictions, aſſures us that they are the effects for the moſt part of his fatherly love and care rather than of his heavy diſpleaſure; that they may indeed ſometimes be ſymptoms of his anger, but not of his hatred; they may be for corrections, but not for confuſion: he may correct th oſe

those, whom yet he accounts his Children and resolves to save.

7. To put us upon a due search and *Examination of our Hearts and Ways.* Certainly there is not the best man living, but upon a strict and impartial search of himself may find fuel for Affliction; demerit enough to deserve it; somewhat amiss that requires amendment; some corruptions growing into exorbitancy; some errours, that stand in need of Physick to cleanse them; some budding disorders, that stand in need of a medicine to prevent them. It is the great business of Affliction, the great message that it brings from God to man, is to search out and see what is amiss, what is defective; and to ransack our Souls and Hearts and Lives, and search whether there be not something offensive to God.

8. To put a man to a *double Duty* upon this search; namely, if upon an impartial scrutiny, thou find thy Conscience clear from great and wasting Sins, humbly bless God for his grace, that hath preserved thee from the great transgression; but yet humble thy self for thy sins of daily incursion, for thy sins of omission, for thy coldness in thy devotions, for thy want of vigilance over thy passions, for thy neglect of opportunities of doing good. As thou hast matter of thankfulness, for escaping those greater and wasting sins, which others commit; yet thou hast matter of Humiliation and Repentance, for those sins that are of a lesser magnitude, whereunto thy daily inadvertence and humane frailty renders thee liable, and to set a stricter watch upon thy self even in reference to these. Again, on the other side, if upon search, thou find thy self guilty of any greater sin, which hath not been repented for, thy affliction brings likewise a *double message* unto thee: First, a message of Humiliation and Repentance for thy great transgression; and [illegible]ning to God, with a per-

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fect resolution of amendment: and a message of Gratitude and Thankfulness to God, that hath sent the messenger of affliction to awaken thee to repentance and amendment; and hath given thee an assurance of pardon and forgiveness upon thy repentance and amendment, through the all-sufficient Sacrifice of Christ Jesus. So that whatsoever person affliction meets with, it brings with it a useful and profitable message from Heaven: If it meet with a person under the guilt of some great unrepented sin, it brings him an errand of Humiliation, Repentance, Amendment and Thankfulness: if it meet with a good man, such a man as *Job*, who had the witness of God in himself that he was a perfect man and an upright, yet it brings him also a message of the like nature, a message of Gratitude to that God, that hath preserved him from the great transgression; a message of Humiliation and Repentance for his often failings and offences; a message of advice to proceed with greater Vigilance, and to a farther degree of Christian Perfection in the whole course of his life.

9. To *wean a man from the love of the World*, and to carry up the thoughts and hopes and desires to that Countrey whereunto we are appointed. If all things went well even with good men in this life, they would be building Tabernacles here, and set up their rest and hopes on this side *Jordan*, as the *Rubenites* did in the Country of *Bashan*, when they found it rich and fruitful. God Almighty therefore in mercy makes this World unpleasing to good men by affliction, that they may set the less value upon it, and fix their hopes and desires and endeavours for that City which is above.

This is the voice of the Rod and of Him that hath appointed it, which every wise man ought to hear and answer with all Obedience, Submission and thankfulness; And when affliction hath wrought this effect, in

its buſineſs is in a great meaſure ended; and for the moſt part it is thereupon eaſed or removed.

Above all the *Temptations that befall Good men in Afflictions*, this commonly is that which doth moſt greatly prevail, and doth them the moſt hurt, namely, when upon a diligent ſearch they find their Conſciences clear from any great offences, they are too apt to magnifie their own Integrity, to expoſtulate the reaſonableneſs and juſtice of the divine dealing with them, to complain of hard uſage from him. This was *Job*'s fault, and is too apt to be the fault of good men, though neither equal to him in their perfections or afflictions: which courſe nevertheleſs is, 1. Very Unjuſt and Unreaſonable; for the beſt of men have Sins enough to juſtifie the Juſtice of God in his ſevereſt dealing with them; and Corruptions enough to grow into greater enormities, which although they perchance ſee not, yet the All-knowing God ſees, and in mercy and with wiſdom prevents, by the Corroſives and Catharticks of Affliction: inſomuch that even that good man, when Almighty God opened his ear to diſcipline, ſaw and acknowledged, and therefore abhorred himſelf in duſt and aſhes. 2. As it is extreamly unjuſt, ſo it is extreamly fooliſh and vain: For as it is not the way to remove the affliction, ſo when God is pleaſed to remove it in mercy and compaſſion, it makes a man juſtly aſhamed upon his deliverance, of that folly and petiſhneſs that he ſhewed under his affliction againſt Almighty God, who even then had thoughts of mercy and deliverance for him. And this very Conſideration had been enough to have made *Job*'s deliverance yet full of trouble and ſhame, for his frowardneſs in his affliction, unleſs the gracious God in a ſtrange condeſcenſion of goodneſs and gentleneſs had prevented it, by giving ſo great a ſuffrage unto his integrity, and covering the errors and

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passionate excursions of his affliction, as a Father doth the errors and follies of his Child, but an indulgent commendation, *Ye have not spoken of me the thing that is right, as my servant Job*, Job 42. 7.

And thus far for the carriage that becomes us to have under affliction, and our due improvement of it to the ends for which Almighty God sends it: by which *Almighty God* receives the Honour of his Soveraignty, his Justice, his Goodness, his Wisdom, his Truth; and man receives the Benefit of Prevention from Sin, Deliverance out of it, Improvement of his Graces, Perfecting of his Soul, and Advancement of his Glory, through the Mercy of God, and his Blessing upon this bitter cup, the cup of affliction.

III. I come to *the third General Consideration*, namely, that temper and disposition of mind that becomes us to have upon and *after Deliverance* from afflictions.

1. Upon our Deliverance from afflictions, we ought in a special and solemn manner to return our Humble and Hearty *Thanks* to Almighty God! to acknowledge him to be the Author of it; to return unto him our humble and serious Praises, that he hath been pleased to answer our Prayer, and hath given us a plain testimony that he hath a regard to us: this is the Tribute that he expects most justly from us. As he in a special manner requires our Prayers unto him, when we are under affliction, so he requires that we should take notice of the Returns of our Prayers, and to pay him the Tribute of Praise upon our Deliverance: *Call upon me in the day of trouble, I will deliver thee, and thou shalt glorifie me*, *Psal.* 50. 15. The truth is, when we are under extremities, we are easily perswaded to call to God for deliverance; the very natural pressure of afflictions drives us to him, we know not whither else to fly: But as soon as the Rod is gone, we are dull and backward in returning Glory to God; and

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we are moſt apt to take notice of the Means that immediately went before: If we or any of our relations are delivered from Sickneſs, we have it preſently upon our Tongues ends, that we had a careful or skilful Phyſician, a ſtrong conſtitution, favourable weather, ſome lucky accident that happened unto us; and the like we are apt to do upon other deliverance: and rarely, or at leaſt not with that ſincerity, acknowledge the mercy of God, and the hand of God to be that which raiſed us up. It is true, Means are not to be neglected; it is a preſumption and tempting of God; but it is the Providence of God that gives us means; and the Bleſſing of God that makes them ſucceſsful, that ſometimes bleſſeth poor and weak and unlikely means to produce deſired effects; ſometimes maketh thoſe very things we call accidents, that ſeem to import the very deſtruction of a man, to be the means of his recovery, and ſometimes brings about the effect without any viſible means. We are no leſs to acknowledge his goodneſs and Influence, when we ſeem to be delivered by Means, than if we were delivered by Miracle. It is true, we are apt to faſten our thoughts and reaſons upon means, becauſe we ſee them: but if our Eye could be ſo opened as the Prophet's ſervant's were, when he ſaw the Chariots of fire in the Mountain, 2 *King.* 6. 17. we ſhould ſee another kind of regiment and government and ordering and diſpoſing of things than now we ſee. Many, if not moſt, of thoſe ſignal deliverances, that a Man or a Nation hath, are wrought not ſo much by the efficacy of Means, as by a ſecret inviſible Hand of Providential Government, which we ſee not. If therefore thou art delivered from any great diſtreſs of any kind, in ſuch a manner that thou canſt not attribute it to Means, or poſſibly above or beyond means, the Hand of thy deliverer is more ſignal and conſpicuous

conſpicuous; glorifie his Mercy and Goodneſs: And if thou doſt obtain thy deliverance by Means, yet ſtill glorifie his Mercy and Goodneſs; for it is his Providence that ſends Means, his Power and Goodneſs that bleſſeth it to its deſired ſucceſs: the Efficiency and Energy of the Principal Cauſe is that which gives efficacy to the Means and makes it effectual.

2. Endeavour to expreſs thy Thankfulneſs by a ſincere and faithful *Obedience* to the Will of that God, that hath thus delivered thee. A true and hearty Thankfulneſs of mind will not content it ſelf with bare Verbal praiſes and acknowledgments, but will ſtudy and endeavour to find out and do all that may be well-pleaſing and delightful and acceptable to his great Benefactor: and where-ever the Heart is truly affected with the Senſe of the Favour, Goodneſs, and Love of God, and that the Deliverance it hath had, it hath had from his hand, it will think nothing too much to be done, that may be well pleaſing to him. Great acclamations and verbal praiſes and acknowledgments without an Honeſt and Sincere Endeavour to pleaſe and obey him, are but a piece of mockery and hypocritical complement; and a meer fruſtration and diſappointment of Almighty God, in the end and deſign of his mercy to us; which is, to make us really better, more dutiful, more capable of greater and everlaſting mercies; to make us better Examples to others, who may thereby be invited to follow us in piety and goodneſs. A man that hath received great and ſignal Mercies and Deliverances, becomes a great and efficacious Example, and of much good, or much evil, according as he carries himſelf after eminent mercies received: If he become more Pious, Vertuous, Juſt, Sober than before, he becomes a forcible motive and encouragement to others, to be like him; again, if he either remain or degenerate into Impiety, Vani-

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ty, or Vice, he discourageth Goodness, and becomes a great temptation to others to be like him.

3. *Take heed lest* after great Deliverance, *thy heart be lifted up* into presumption upon God, Pride and Vain-glory, and a conceit of thy own Goodness and Worth. This is the common Temptation that grows upon much mercy received; and therefore the wise Law-giver did very frequently caution the people of *Israel* against this, *Deut.* 9. 4. *Speak not in thy heart after the Lord thy God hath cast them out, saying, For my righteousness the Lord hath brought me to possess this land, &c.* Let thy afflictions find thee Humble, and let thy afflictions make thee more Humble; but let thy Deliverance yet increase thy Humility; the more Mercy God shews thee, the more Humble ever let thy Heart be, upon a double account. 1. Thy Deliverances do or should make thee know Almighty God the more; and the more thou knowest him, the more Humble it should make thee: *Job* 42. 5. *I have heard of thee by the hearing of the ear; but now mine eyes have seen thee: therefore I abhor my self in dust and ashes.* 2. Thou hast need to double thy guards of Humility, because upon great deliverance thou must expect that the temptation and assaults of Pride and Vain-glory will be most busie with thee: And if in all thy Preparations for afflictions thou hast studied Humility; if under all thy afflictions thou hast improved thy Humility, yet if now, upon thy deliverance, thou art lost in Pride and Vain-glory, thou hast lost all the benefit both of thy Preparations, and of thy Afflictions, and of thy Deliverance also: thou art like an unhappy Ship that hath endured the Sea, and born the Storm, and yet sinks when she is come into the Harbour.

4. And upon the same account *be Vigilant and Watchful.* It is true, thou hast weathered a great Storm, out of which by the mercy of God thou art delivered

delivered; but ſtill be upon thy guard, thou knoweſt not how ſoon thou ſhalt meet with another; take heed it ſurprize thee not unprovided. Though thou haſt endured, it may be, a long and dark ſtorm of Affliction, and God hath mercifully delivered thee; yet thou haſt no promiſe from Almighty God that thou ſhalt meet with no more. Theſe *three Conſiderations* ſhould keep thee Watchful and Vigilant, notwithſtanding great deliverance from great Afflictions. 1. Thou art thereby better fitted and prepared to receive it; if it come it ſhall not ſurprize thee unawares, nor find thee ſleeping. 2. Moſt certainly, if any thing be a more likely means, as to preſerve thee under, ſo from Affliction, it is a prepared watchful, vigilant mind: for, if I may ſo ſpeak, Afflictions have no great buſineſs with ſuch a man; for, he is already in that poſture and frame of Heart, that Affliction is ordinarily ſent to give a Man. 3. There is nothing more likely to procure Affliction than Security and Unpreparedneſs of mind: And that, Firſt, in reſpect of the Goodneſs, Mercy, and Juſtice of God, who, though with moſt unblameable Juſtice, yet with ſingular Mercy, is very likely to ſend Affliction to awaken him and amend him, and to recal him from that tendency to Apoſtaſie, that Security is apt to bring upon him. Secondly, in reſpect of the Malice and Vigilancy of the great Enemy of Mankind; who, as he never wants malice, ſo he often gets a permiſſion to worry a Man whom he hath under this diſadvantage of Unpreparedneſs and Security.

5. Be careful *to keep*, as great Afflictions, ſo alſo great Deliverances *in Memory*. Moſt Men upon the freſh receipt of Mercy and Deliverance have a quick and lively apprehenſion of it; and accordingly their affections of Thankfulneſs, and practices and purpoſes of Obedi-

Obedience are lively and diligent: but in proceſs of time, and as the man is further diſtant from his deliverance, ſo the memory of it doth gradually, and poſſibly ſuddenly, vaniſh and decay: and as the remembrance of the deliverance decays and grows weaker and weaker, ſo do theſe affections or diſpoſitions of the Soul that are before mentioned: The Thankfulneſs grows faint, and ſo doth the Obedience, and ſo doth the Humility, and ſo doth the Watchfulneſs: and as the water that hath been heated, being removed from the fire, grows by degrees colder and colder, till at laſt it comes to its old coldneſs that it firſt had; ſo in a little time the Affliction is forgot, and the Deliverance is forgot, and the man is grown into the very ſame ſtate, as if he never had felt either, and poſſibly worſe. Therefore keep Deliverances and Afflictions too, freſh in the memory; call thy ſelf frequently to Account for them; uſe ſome Expedient that may frequently remind thee of them with all their Circumſtances: ſet them down in writing; mention them often; recollect them often; and recollect what thoughts, purpoſes, temper of mind and ſpirit was then upon thee, when thy Afflictions were upon thee or thy Deliverances freſhly given to thee. Caſt with thy ſelf, how if theſe were now as freſh to thee as they were then, with what motions or diſpoſitions of Soul thou ſhouldeſt receive them; and reaſon thy ſelf into the ſame temper and habitude of thankfulneſs, as then thou hadſt. By this keeping the Memory of theſe Afflictions and theſe Deliverances freſh under all its Circumſtances, thou wilt with them, and in the ſame degree as thy remembrance is of them, revive and excite, and preſerve and keep alive and quick and active, the ſame Gratitude, the ſame Humility, the ſame Obedience, the ſame Vigilance, that theſe Afflictions or theſe Deliverances wrought

in thee, when they were fresh with thee or upon thee. The vigorous perpetuating of the remembrance of them, will be an effectual means to perpetuate the due fruit of them in their life, vigour and intention.

A GOOD METHOD TO Entertain Unſtable and Troubleſome TIMES.

THE firſt expedient is to *Expect them before they come*: The very ſtate of the World is Uncertain and Unſtable, and for the moſt part Stormy and Troubleſome: If there be ſome intervals of Tranquility and Sedateneſs, they are commonly attended with longer periods of Unquietneſs and trouble: and the greateſt impreſſions are then made by them, when they ſurpriſe us, and come unexpected. When the mind is prepared for them by a kind of Anticipation, it abates the edge, and keenneſs and ſharpneſs of them. By this means a man, in a great meaſure, knows the worſt of them before he feels them, which renders the very Incumbence of them not ſo ſmart and troubleſome to ſenſe, as otherwiſe they would be. This Pre-apprehenſion and Anticipation of troubles and difficulties is the Mother of *Prevention*, where it is poſſible; and where it is not, yet it is the Mother of *Patience* and Reſolution when they come. *Bilney* the Martyr, was wont before he ſuffered, to put his Finger in the

Candle, to habituate himſelf to a patient undergoing of his future Martyrdom; by this means, he in a great meaſure knew the worſt of it, and armed himſelf with Reſolution and Patience to bear it. Men are apt to feed their fancies with the Anticipation of what they hope for and wiſh in this World, and to poſſeſs it in imagination before they attain it in fruition; and this makes men *Vain*: but if they would have the Patience ſometimes to anticipate what they have juſt cauſe to fear, and to put themſelves under a Pre-apprehenſion of it, in relation to croſſes and troubles; it would make them *Wiſe*, and teach them a leſſon of Patience and Moderation, before they have occaſion to uſe it; ſo that they need not then begin to learn it when the preſent and incumbent Preſſure renders the leſſon more difficult. This was the Method our Bleſſed Lord took with his Diſciples, frequently to tell them before-hand what they muſt expect in the World, *Math.* 10. and in divers other places telling them, they muſt expect in this World the worſt of temporal Evils, that they might thereby be prepared to entertain them with Reſolution and Patience, and might habituate their minds for their reception.

2. The ſecond Expedient is, That we uſe all diligence to *gain ſuch a Treaſure as lies above* the reach of the Storms of this World; a Kingdom that cannot be ſhaken; namely our Peace with God in Chriſt, the Pardon of our Sins, and a well grounded Hope, and aſſurance of Eternal Life. Theſe be things that lie out of Gun-ſhot, and will render the greateſt Troubles that can befall this lower World, or us in it, not only tolerable but ſmall and inconſiderable, when in the midſt of all the concuſſions of this World, in the midſt of Loſſes of Goods or Eſtate, in the midſt of Storms and Confuſions, and Diſaſters, and Cala-

Calamities, a man can have ſuch deep and ſettled Conſiderations as theſe: *'Though I can ſee nothing but Con-'fuſions, and little hopes of their amendment, yet I have 'that which is out of the reach of all theſe; that which 'is infinitely more valuable to me, than all the beſt the 'World can give; that which I can pleaſe and comfort 'my ſelf in, notwithſtanding all theſe worldly diſtractions 'and fears; namely, the Aſſurance of my Peace with 'the great God of Heaven and Earth. The worſt that 'I can ſuffer by theſe diſcompoſures, and the moſt I can 'fear from them, is but Death; and that will not only 'put a period to the things I ſuffer, or can fear in this 'life but will let me into the actual poſſeſſion of my hopes, 'even ſuch a ſtate of glory and happineſs as can never be 'ended, nor ſhaken.* Such a Hope, and ſuch an Aſſurance as this, will keep the Soul above water, and in a ſtate of Peace and Tranquility in all the Tempeſt and Shipwracks than can either befal either this inferiour World, or any perſon in it.

3. The third Expedient is this, that a man *be Reſolvedly conſtant to keep a good Conſcience*, both before the approach of Troubles, and under them. It is moſt certainly true, that the very Sting and Venom of all Croſſes and Troubles, is Sin, and a Conſciouſneſs of the guilt of it. This is that which gives Troubles and Croſſes, and Calamities their Vigor, Force, and Sharpneſs; it is the Elixir, the very Life of them, when a man ſhall be under extream outward Calamities, loſs of Goods, loſs of Liberty, loſs of Country, all outward hopes failing, and ſtill greater Billows, and Waves and Storms, and Fears in Proſpect, and within an angry, unquiet, avenging Conſcience, then indeed Troubles have their perfection of Malignity. But if a man in the midſt of all theſe black and ſtormy appearances, hath a Conſcience full of Peace, and Integrity, and Comfortable atteſtation,

this gives a Calm in the midſt of all theſe Storms. And the reaſon is apparent, for it is not the Tempeſtuouſneſs or Tranquility of Externals, that creates the trouble or the quietneſs of the Man, but it is the Mind, and that ſtate of compoſure or diſcompoſure that the mind is put into occaſionally from them: and ſince there is nothing in the world that conduceth more to the compoſure and tranquility of the mind, than the Serenity and Clearneſs of the Conſcience, keep but that ſafe and untainted, the mind will enjoy a Calm and Tranquility in the midſt of all the ſtorms of the World: and although the Waves beat, and the Sea works, and the Winds blow, that mind that hath a quiet and clear Conſcience within, will be as ſtable and as ſafe from perturbation, as a Rock in the midſt of a Tempeſtuous Sea, and will be a *Goſhen* to and within it ſelf, when the reſt of the World without, and round about a man, is like an *Egypt* for Plagues and Darkneſs. If therefore, either before the acceſs or irruption of troubles, or under their preſſure, any thing or perſon in the world ſollicit thee to eaſe or deliver they ſelf by a Breach or Wound of thy Conſcience, know, they are about to cheat thee of thy beſt ſecurity under God, againſt the power and malignity of troubles; they are about to clip off that Lock, wherein next under God, thy ſtrength lieth. What-ever therefore thou doſt hazard or loſe, keep the Integrity of thy Conſcience both before the acceſs of troubles and under them. It is a Jewel, that will make thee Rich in the midſt of Poverty; a Sun that will give thee Light in the midſt of darkneſs; a Fortreſs that will keep thee ſafe in the greateſt danger, and that is never to be taken, unleſs thou thy ſelf betray it, and deliver it up.

4. The next Expedient is this; namely, an *Aſſurance that the Divine Wiſdom, Power and Providence, doth Diſpoſe, Govern, and Order all* the things in the World,

World, even thoſe that ſeem moſt confuſed, irregular, tumultuous, and contumacious. This, as it is a moſt certain Truth, ſo it is a moſt excellent Expedient to compoſe and ſettle the mind, eſpecially of ſuch a man who truly loves and fears this great God, even under the blackeſt and moſt diſmal Troubles and Confuſions; for it muſt moſt neceſſarily give a ſound, preſent, and practical Argument of Patience and Contentation: For even theſe black diſpenſations are under the government and management of the moſt Wiſe and Powerful God. Why ſhould I, that am a fooliſh vain Creature, that ſcarce ſee to any diſtance before me, take upon me to cenſure theſe Diſpenſations, to ſtruggle impatiently with them, to diſquiet and torment my ſelf with vexation at them? Let God alone to govern and order the World as he thinks fit: as his Power is infinite and cannot be reſiſted, ſo is his Wiſdom, infinite, and knows beſt what is to be done, and when, and how. 2. As it gives a ſound Argument of Patience and Contentedneſs, ſo it gives a clear inference of Reſignation of our ſelves up unto him, and to his will, and diſpoſal, upon the account of his goodneſs. It is the mere Bounty and Goodneſs of God that firſt gave being to all things, and preſerves all things in their Being; that gives all thoſe Accommodations and Conveniencies that accompany their Being, why ſhould I therefore diſtruſt his Goodneſs? As he hath Power to do what he pleaſeth; Wiſdom to direct and diſpoſe that Power; ſo he hath infinite Goodneſs, that accompanies that Power and that Wiſdom. As I cannot put my will into the hands of greater Wiſdom, ſo I cannot put my will into the hands of greater Goodneſs. His Beneficence to his Creatures is greater than it is poſſible for the Creatures to have to themſelves. I will not only therefore patiently ſubmit to his Power and Will, which I can by no means reſiſt, but chear-

fully Reſign up my ſelf to the diſpoſal of his Will, which is infinitely beſt, and therefore a better rule for my diſpoſal, than my own will.

5. The next Expedient is *Faith and Recumbence upon thoſe Promiſes* of his, which all wiſe and good men do, and muſt value above the beſt Inheritance in this World: namely, that he will not leave nor forſake thoſe that fear and love him, *Heb.* 13. 5. *How much more ſhall your Heavenly Father give good things to them that ask him?* Mat. 6. 30. Mat. 7. 11. *He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things?* Rom. 8. 32. *all things ſhall work together for good to them that love God,* Rom. 8. 28. Upon the aſſurance of theſe Divine Promiſes, my heart may quiet it ſelf in the midſt of all the moſt dark and tumultuous concuſſions in the World. Is it beſt for me to be delivered out of them, or to be preſerved in or under them? I am under the Providence and Government of my Heavenly Father, who hath ſaid, He will not leave me, nor forſake me; who takes more care of me, and bears more love to me than I can bear to my moſt dutiful Child: that can in a moment reſcue me from the calamity, or infallibly ſecure me under it; that ſees and knows every moment of my condition, and a thouſand expedients to preſerve or relieve me. On the other ſide, do I fall in the ſame common calamity, and ſink under it without any deliverance from it, or preſervation under it? His will be done, I am ſure it is for my good, nay, it is not poſſible it ſhould be otherwiſe: For my very Death, the worſt of worldly evils, will be but the tranſmiſſion of me into a ſtate of Bleſſedneſs, Reſt and Immortality; for, *Bleſſed are they that die in the Lord, they reſt from their Labours and their Works follow them,* Rev. 14. 13.

6. The next Expedient is *Prayer.* The glorious God

God of Heaven hath given us a free and open Acceſs to his Throne, there to ſue out by Prayer, thoſe Bleſſings and Mercies which he hath promiſed. It is not only a Duty that we owe in recognition of the divine Sovereignty; a Priviledge of greater value than if we were made Lords of the whole Earth; but a Means to attain thoſe Mercies, that the Divine Wiſdom and Goodneſs knows to be fitteſt for us; by this means we may be ſure to have deliverance or preſervation, if uſeful or fit for us; or if not, yet thoſe favours and condeſcenſions from Almighty God, that are better than deliverance it ſelf; namely Patience and Contentedneſs with the Divine Good Pleaſure; Reſignation of our Wills to him; great Peace and Tranquillity of mind; Evidences and communications of his Love and Favour to us; Support under our weakneſſes and deſpondencies: and many times Almighty God, in theſe Wilderneſſes of diſtractions and confuſions, and ſtorms, and calamities, whether publick or private, gives out as a return to hearty and faithful Prayer, ſuch Revelations of his Goodneſs, and Irradiations of his Favour and Love, that a man would not exchange for all the External Happineſs that this world can afford; and recompenſeth the loſs and troubles in relation to Externals, with a far greater meaſure of the Manifeſtations of his Favour, than ever a man did receive in his greateſt confluence of external advantages. Yea, and poſſibly, the time of external ſtorms and troubles is far more ſeaſonable for ſuch returns of faithful and humble Prayer, than the times of external affluence and benefits: and the devotion of the ſoul by ſuch troubles raiſed to a greater height, and accompanied with more Grace and Humility and Fervency, than is ordinarily found in a condition of external peace, plenty and ſerenity.

Change

Changes and Troubles.

PEace way-ward Soul! let not those various Storms,
Which hourly fill the World with fresh Alarms,
Invade thy Peace; nor discompose that Rest,
Which thou maist keep untoucht within thy Brest,
Amidst those whirlwinds, if thou keep but free
The Intercourse betwixt thy God and thee.
Thy region lies above these Storms: and know,
Thy thoughts are earthly, and they creep too low,
If these can reach thee, or access can find,
To bring or raise like Tempests in thy Mind.
But yet in these disorders something lies,
That's worth thy notice, out of which the Wise
May trace and find that Just and Powerful Hand,
That secretly, but sure doth Command,
And Manage these distempers with that skill,
That while they seem to Cross, they Act his Will.
Observe that Silver Thread, that steers and bends
The worst of all disorders, to such Ends,
That speak his Justice, Goodness, Providence,
Who closely guides it by his Influence.
And though these Storms are loud, yet listen well,
There is another message that they tell:
This World is not thy Countrey; 'tis thy Way;
Too much contentment would invite thy stay
Too long upon thy journey; make it strange,
Unwelcome News, to think upon a Change:

Whereas

Whereas this rugged entertainment ſends
Thy thoughts before thee to thy journeys end;
Chides thy deſires homewards; tells thee plain,
To think of reſting here it is but vain;
Makes thee to ſet an equal eſtimate
On this uncertain World, and a juſt rate
On that to come; it bids thee wait and ſtay,
Until thy Maſter calls, and then with joy
To entertain it. Such a Change as this,
Renders thy Loſs, thy Gain; improves thy Bliſs.

OF

OF THE REDEMPTION OF TIME.

How, and why it is to be REDEEMED

I Would consider these *Particulars*: 1. What that Time is which we are to Redeem. 2. What it is to Redeem that time. 3. How that Time is to be Redeemed. 4. Why that time is thus to be Redeemed.

The first of these, what that *Time* is, that to is be Redeemed. The Philosophers trouble themselves much what Time is, and leave it very difficult; but we shall not need to trouble our selves with that inquiry. The Time that is here meant, seems to be under this double Relation: First, in relation to some Apt Season for any thing to be done; and then it is properly called Opportunity which is nothing else but the co-incidence of some circumstances accmomodate to some action suitable to it: as the Time for the Husband-Man to Reap his Corn, is when the Corn is ripe, and the weather seasonable. It is time for the Smith to forge Iron when it is hot, and therefore malleable; and so in matters moral: It is a time to shew mercy when an

object

object of misery occurs, and a power to give relief. This, as I take it, is that which the Greeks call καιρὸς, or Opportunity. Secondly, In relation to that continuance or the duration of the seasonable Creature's life, in this World, or the Time of our Life.

II. *To Redeem* Time therefore, is in relation to both these, *viz.* 1. In relation to Seasons or opportunities: the Redemption of Time in this respect is, 1. Diligently to watch and observe all fitting Seasons and Opportunities of doing all the good we may, whether in relation to Almighty God, his Service and Glory; in relation to others, in all acts of Charity and Justice; in relation to our selves, in improvements of knowledge, Piety and Vertue. 2. Industriously to lay hold of all these opportunities, and not to let them slip, but to apply suitable actions to suitable opportunities, when they occur. 2. In relation to the Times of our Lives; and so we are said to Redeem our Time. 1. When we constantly imploy our time, and leave as few vacuities and *interstitia* in it without imploying it. The opposite to this is Idleness, or doing nothing. 2. When we imploy our time constantly in doing something that is answerable to the value and usefulness of our time. The opposites to this, are first the sinful imployment of our time, which is indeed worse than Idleness: Or Secondly, the vain, and impertinent, and unprofitable imployment of our time, as *Domitian* did in killing of Flyes. 3. When we imploy our time not only in things profitable, but in such things as are of greatest use and importance: and therefore such imployments as are of greatest importance and concernment ought to take up the greatest and most considerable part of our time; otherwise we are imprudent and irrational in the Improvement or Redemption of our Time. And therefore this Redeeming of our Time is ordinarily called Husbanding of our Time in resem-

reſemblance of the Husband-mans proceeding with his ground. If the Husband-man doth not at all Till and Sow his ground, but is Idle; or if he takes much pains in Tilling of his ground, and Sows nothing but Cockle and Darnel, or ſuch hurtful Seeds; or if he Sowes not that which is hurtful, but Sowes light or unprofitable Corn; or Sowes that ground with a more ignoble and unuſeful Grain, which would with more reaſon and advantage be imployed to a more noble grain, that would yield more profit; or if he Sowes a ſuitable grain, but obſerves not his ſeaſon proper for it, that man is an ill Husband of his ground: And he that with the like negligence, or imprudence Husbands his time, is an ill Husband of his time, and doth not redeem it as he is here directed. But of this more in the next.

III. *How* Time is to be Redeemed. The particular Methods of Husbanding of Time under both the former relations, *viz.* in relation to opportunity, and in relation to our time of life, ſhall be promiſcuouſly ſet down. Now *the actions of our lives* may be diſtinguiſhed into ſeveral kinds, and in relation to thoſe ſeveral actions, will the imployments of our times be diverſified. 1. There are actions *Natural*, ſuch as are Eating, Drinking, Sleep, Motion, Reſt. 2. Actions *Civil*; as Proviſion for Families, bearing of publick Offices in times of Peace or War; moderate Recreations and Divertiſements; imployments in civil Vocations, as Agriculture, Mechanical Trades, Liberal Profeſſions. 3. Actions *Moral*, whether relating to our ſelves, as Sobriety, Temperance, Moderation, (which though they are rather habits than actions, and the actions of them rather conſiſt in Negatives than Poſitives, yet I ſtile them actions) or relating to others, as acts of Juſtice, Charity, Compaſſion, Liberality. 4. Or laſtly, Actions *Religious*, relating to Almighty God, as

Invocation

Invocation, Thanſgiving, Inquiring into his Works Will, Obedience to his Law, and Commands, obſerving the ſolemn ſeaſons of his Worſhip and Service, and, which muſt go through and give a tincture to all the reſt, a habit of Fear of him, Love to him, Humility and Integrity of heart and ſoul before him; and in ſum, a habit of Religion towards God in his Son Jeſus Chriſt, which is the *magnum oportet*, the one thing neceſſary, and over-weighs all the reſt upon this account: 1. In reſpect of the excellency and Soveraignty of the Object, Almighty God to whom we owe our Being, and the ſtrength and flower of our Souls. 2. In reſpect of the nobleneſs of the end thereby and therein to be attained; for whereas all the reſt ſerve only to the *Meridian* of this life, the latter hath a proſpect to an Eternal life. 3. In reſpect of the nobleneſs of the habit it ſelf, which hath an univerſal influence into all the reſt of the before-mentioned relations, and advanceth and improveth, and ennobleth them. It would be too long to proſecute the methods of Redeeming the Time in the particular relations to all theſe actions in this ſheet of paper, therefore in this purſuit of the manner of Redeeming the Time, I ſhall ſet down only theſe *generals*.

1. We are to *neglect no opportunity* that occurs to do good; but 1. To *watch all* opportunities, that offer themſelves in order thereunto. 2. To *ſeek for them*, if they offer not themſelves. 3. To *uſe them*, and not to let them ſlip.

2. In the co-incidence of opportunities of ſeveral kinds, and ſuiting to ſeveral actions, to give thoſe the *prelation* that correſpond to the moſt worthy actions; and in the co-incidence of opportunities for actions of equal moment, to prefer ſuch as are moſt rare, and probably of unlikelihood to occur again, before thoſe that are under a probability of frequent occurrence.

3. We

We are to be very careful to *leave no banks* or interſperſions of Idleneſs in our lives. Thoſe men that have moſt imployment and of the moſt conſtant nature, cannot chooſe but have certain *Interſitia* between the varieties of buſineſs, which may be fitted with imployments ſuitable to their length or qualities; and it becomes a good Husband of his time to have ſome deſignations and deſtinations of buſineſſes that may be ſuitable to the nature, quality, ſeaſons, and *mora* of thoſe vacant *interſitia*. An induſtrious Husband-man, Trades-man, Scholar, will never want buſineſs fitted for occaſional vacancies and *horæ ſubſecivæ*. *Gellius* his *Noctes Atticæ* have left us an experiment of it: And a Chriſtian, even as ſuch, hath ready imployment for occaſional interſtices, Reading, Praying; the crums and fragments of time would be furniſhed with their ſuitable imployments; 'tis precious, and therefore let none of it be loſt.

4. Much time might be ſaved and redeemed in *retrenching the unneceſſary expences* thereof in our ordinary ſleep, attiring and dreſſing our ſelves, and the length of our Meals, as Breakfaſts, Dinners, Suppers; which eſpecially in this latter Age, and among people of the better ſort, are protracted to an immoderate and exceſſive length: There is little leſs than ten or twelve hours every day ſpent in theſe refections, and their appendencies which might be fairly reduced to much leſs.

5. Take heed of entertaining *Vain Thoughts*, which are a very great conſumption of time, and is very incident to Melancholy and Fanciful perſons, whom I have known to ſit the greateſt part of ſeveral days in projecting what they would do if they had ſuch Eſtates, Honours, or Places, and ſuch kind of unprofitable and vain meditations; which humour is much improved in them that lie long in bed in a Morning.

6. Beware of two much *Recreation*. Some Bodily Exer-

Exerciſe is neceſſary, for ſedentary men eſpecially; but let it not be too frequent, nor too long. Gaming, Taverns, and Plays, as they are pernicious, and corrupt Youth; ſo if they had no other fault, yet they are juſtly to be declined in reſpect of their exceſſive expence of time, and habituating men to Idleneſs and vain thoughts, and diſturbing Paſſions and ſymptoms, when they are paſt, as well as while they are uſed. Let no Recreations of any long continuance be uſed in the Morning, for they hazard the loſs or diſcompoſure of the whole day after.

7. *Viſits* made or received, are for the moſt part an intolerable conſumption of time, unleſs prudently ordered; and they are for the moſt part ſpent in vain and impertinent diſcourſes. 1. Let them not be uſed in the Morning. 2. Let the viſits be made to, or by perſons of impertinence, let them be ſhort, and at ſuch times as may be beſt ſpared from what is more uſeful or neceſſary, *viz.* at Meals, or preſently after. 3. But if the perſons to be viſited, are men of Wiſdom, Learning, or Eminence of parts, the Viſits may be longer but yet ſo as the time may be profitably ſpent in uſeful diſcourſe, which carries with it, as well profit and advantage as civility and reſpect.

8. Be obſtinately conſtant to your *Devotions* at certain ſet times, and be ſure to ſpend the *Lords day* intirely in thoſe Religious duties proper for it; and let nothing but an inevitable neceſſity divert you from it. For, 1. It is the beſt and moſt profitable ſpent time; it is in order to the great end of your being in this World. 2. It is in order to your everlaſting happineſs; in compariſon of which, all other buſineſſes of this life are idle and vain; it is that which will give you the greateſt comfort in your Life, in your Sickneſs, in your Death; and he is a Fool that provides not for that which will moſt certainly come.

3. It

3. It is the moſt reaſonable tribute imaginable unto that God, that lends you your time, and you are bound to pay it under all the obligations of duty, and gratitude: And 4. It is that which will ſanctifie and proſper all the reſt of your time, and your ſecular imployments. I am not apt to be ſuperſtitious, but this I have certainly and infallibly found true, that by my deportment in my duty towards God, in the times devoted to his Service, eſpecially on the Lords day, I could make a certain conjecture of my ſucceſs in my ſecular occaſions the reſt of the week after: If I were looſe and negligent in the former, the latter never ſucceeded well; if ſtrict, and conſcientious, and watchful in the former, I was ſucceſsful and proſperous in the latter.

9. Be Induſtrious and Faithful in your *Calling*. The merciful God hath not only indulged unto us a far greater portion of time for our ordinary occaſions, than he hath reſerved to himſelf, but alſo enjoyns and requires our Induſtry and Diligence in it. And remember that you obſerve that Induſtry and Diligence, not only as civil means to acquire a competency for your ſelf and your Family, but alſo as an act of Obedience to his Command and Ordinance; by means whereof, you make it not only an act of civil converſation but of Obedience to Almighty God, and ſo it becomes in a manner ſpiritualized into an act of Religion.

10. Whatever you do, be very careful to retain in your heart a *habit of Religion*, that may be always about you, and keep your heart, and your life always as in his preſence, and tending towards him. This will be continually with you, and put it ſelf into acts, even although you are not in a ſolemn poſture of Religious Worſhip, and will lend you multitudes of Religious Applications to Almighty God, upon all occaſions

and interventions, which will not at all hinder you in any measure in your secular occasions, but better and further you: It will make you Faithful in your Calling, even upon the account of an actual reflection of your mind upon the presence and command of the God you fear and love: It will make you actually Thankful for all successes and supplies; Temperate and Sober in all your natural actions; Just and Faithful in all your dealings; Patient and Contented in all your Disappointments, and Crosses; and actually consider and intend his Honour in all you do; and will give a tincture of Religion and Devotion upon all your secular imployments, and turn those very actions, which are materially civil or natural, into the very true and formal nature of Religion, and make your whole life to be an unintermitted life of Religion and Duty to God. For this habit of Piety in your Soul, will not only not lye sleeping and unactive, but almost in every hour of the day will put forth actual exertings of it self in applications of short occasional Prayers, Thanksgivings, Dependence, resort unto that God that is always near you, and lodgeth in a manner in your heart by his fear, and love, and habitual Religion towards him. And by this means you do effectually, and in the best and readiest manner imaginable doubly Redeem your Time. 1. In the lawful exercise of those natural and civil concerns, which are not only permitted, but in a great measure injoyned by Almighty God. 2. At the same time exercising acts of Religious duties, Observance and Veneration unto Almighty God, by perpetuated, or at least frequently reiterated, though short acts of devotion to him. And this is the great art of Christian Chymistry, to convert those acts that are materially natural or civil, into acts truly and formally Religious; whereby the whole course of this life is both truly and inter-

interpretatively a Service to Almighty God, and an uninterrupted ſtate of Religion, which is the beſt, and nobleſt, and moſt univerſal Redemption of his Time.

11. Be very careful to *prefer thoſe actions* of your life *that moſt concern you*; be ſure to do them chiefeſt, to do them moſt. Let thoſe things, that are of leſs moment, give place to thoſe things that are of greateſt moment. Every man of the moſt ordinary prudence, having many things to do, will be ſure to be doing of that firſt and chiefeſt which moſt concerns him, and which being omitted, and poſſibly wholly diſappointed, might occaſion his moſt irreparable loſs. We have, it is true, many things to be done in this life, *Ars longa, vita brevis*; and we have ſeaſons and opportunities for them; but of theſe many things, ſome are barely conveniencies for this life; Some, though they ſeem more neceſſary, yet ſtill they riſe no higher, nor look no further, nor ſerve no longer, but only for the Meridian of this life, and are of no poſſible uſe in the next moment after death. The Pleaſures, the Profits, the Honours, the moſt florid accommodations of great humane Learning, ſtately Houſes and Palaces, goodly poſſeſſions, greateſt Honours, higheſt Reputation, deepeſt Policy, they are fitted only to this life; when death comes, they are inſignificant pitiful things, and ſerve for nothing at all the very next moment after death; nay, the diſeaſes and pains, and languiſhings that are the *preludia* of death, render them perfectly vain, if not vexatious and torturing. But there are certain buſineſſes that are not only excellently uſeful in this life, but ſuch as abide by us in ſickneſs, in death; nay, go along with us with ſingular comfort into the next life, and never leave us, but ſtate us in an eternal ſtate of reſt and happineſs, ſuch as may be with much eaſe acquired in the times of health and life, but very

difficult to be attained in the time of Sickneſs, and the hour of death, but never to be forgotten after death; ſuch as are of that neceſſity, that in compariſon of them, all other things are impertinent and vain, if not deſperately noxious and hurtful. There is no neceſſity for me to be Rich, and to be great in the World; to have ſuch a title of Honour, ſuch a place of Dignity, or Profit; to leave ſuch an Inheritance or titular Dignity to my Son, or to have ſo many thouſand pounds in my Inventory, when I die. But there are certain matters of abſolute neceſſity to me, ſuch as if I am without, I am undone and loſt, and yet ſuch as if not attained here in this life, can never be attained; and therefore, as it concerns me in the higheſt degree to attain them, ſo it concerns me in the higheſt degree to attain them in this life, and to take all opportunities imaginable in order thereunto, and to redeem every minute of time for that purpoſe, leſt I ſhould be for ever diſappointed, and not to be like the fooliſh Virgin, to be getting of Oyl when the door is ready to be ſhut; and with the Truant-Scholar, to trifle away my time allotted me for my leſſon, and then to begin to learn it when my Maſter calls for me to repeat it; and thoſe buſineſſes are ſuch as theſe: the Knowledge of Chriſt Jeſus, and him Crucified; the attainment of Faith in God through him; the acquaintance of my ſelf with the Will of God; the comporting of my ſelf with that Will; the exerciſe of true and ſerious Repentance for ſins paſt; the ſteady reſolution of Obedience to his Will for the time to come; the attaining of the Pardon of my ſins, and Peace with God through Chriſt our Lord; the ſubduing of my Luſts and Corruptions; the conformation of my will and life to the holy Will of God, and the perfect pattern of Holineſs, Chriſt Jeſus; the working out my Salvation with fear and trembling;

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the giving all diligence to make my Calling and Election ſure: the fitting and purging of my ſelf to be a Veſſel of Glory and Immortality, and fitted for the uſe of my great Lord and Maſter; the caſting of my ſelf into ſuch a frame and poſture of mind and life, that I may be fitted and ready to die, and give up my account to my Lord with peace and chearfulneſs, and comfort; ſo that If I ſhould, either by the hand of ſome diſeaſe or caſualty, or other providence receive this ſolemn meſſage, *Set thy Houſe in order, for thou ſhalt die*, I might receive it with as much readineſs, willingneſs and chearfulneſs, as a faithful and diligent Servant would receive this command from his Maſter; *You muſt take ſuch a Journey for me to morrow.* Theſe, and ſuch like buſineſſes as theſe, beſides the conſtant tenour of a juſt, virtuous, and pious life, are the moſt important buſineſſes of a Chriſtian. Firſt, ſuch as are of abſolute neceſſity to him, he may not, he cannot be without them. Secondly, ſuch as cannot be done elſewhere than in his life; this world is the great Laboratory for perfecting of Souls for the next; if they are not done here, they ceaſe to be done for ever; death ſhuts the door, and everlaſtingly ſeals us up in that ſtate it finds us. Thirdly, And every ſeaſon of this life is not at leaſt ſo ſuitable for it: ſickneſs, and pain, and wearisome and froward old Age have buſineſs enough of themſelves to entertain us; and any man that hath had experience of either, will find he hath enough to do to bear them, or to ſtruggle with them. And fourthly; We know not whether the Grace and Opportunities that God hath lent us, and we have neglected in our lives, ſhall ever be afforded again to us in the times of our Sickneſſes, or upon our Death-beds, but a little portion of time in our Lives and healths are furniſhed with thouſands of invitations and golden opportunities for theſe great works. Let us therefore redeem

those portions of time that our life and health lends us, for this great and one thing necessary.

And now, if a man shall take a survey of the common Course, even of the Christian World we shall find the generality of Man-kind the veriest Children, Fools, and Madmen, that ever Nature yielded. The very folly of Children in spending their time in Rattles, and Hobby-horses, is more excusable than theirs, whose reason and experience should better instruct them. There is not any man so senseless, but he knows he must die, and he knows not how soon he shall hear of that sad Summons; and if he were so brutish as not to think of it, or believe it, yet the Weekly Bills of Mortality gives him daily instances of it: and yet if we do but observe the world of men, they do for the most part wholy trifle away their time in doing that which is evil; or in doing nothing; or in doing nothing to any purpose, or becoming a reasonable Nature. One man trifles away his time in Feasting and Jollity; another in Gaming or vain and unnecessary Recreations, in Hunting, Hawking, Bowling, and other wastful expences of time; another in fine Cloaths, Powderings, and Painting, and Dressing; another in hunting after Honours and Preferments, or heaping up of Wealth and Riches, and lading himself with thick clay; another in trivial speculations, possibly touching some criticisme or Grammatical nicety; and all these men wonderfully pride themselves as the only wise-men, look big and goodly; and when they come to die, all these prove either vexations and tortures of a mis-spent time; or at least, by the very appearance of sickness and death, are rendred poor, empty, insipid, and insignificant things; and then the Minister is sent for, and Sacraments, and nothing but penitence and complaints of the vanity of the world, the unhappy expences of time, and all the Wealth and Honour would be presently sacrificed for

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the Redemption of those miſ-ſpent hours, and days, and years that cannot be recalled, nor redeemed by the price of a World. But the great miſery of Man-kind is this, they cannot, nor will not, in the times of health, anticipate the conſideration of death and judgment to come; nor put on any apprehenſions or thoughts, that the time will come, when things will be otherwiſe with them than now it is; or that they will be driven into another kind of eſtimate of things than now they have, and this their way is their Folly. Man being in Honour, in Health, in Life, underſtandeth not, but becomes like the Beaſts that periſh. *Pſal.* 49. 12.

4. I come to the *Reaſons Why* we ought thus to Redeem our Time, which may be theſe:

1. Our time is a *Talent* put into our hands by the great Lord of the whole Family of Heaven and Earth, and ſuch whereof we are to give an account when our Maſter calls; and it will be a lamentable Account, when it ſhall conſiſt only of ſuch *Items* as theſe: *Item*, So much of it ſpent in Plays, and Taverns, and Gaming. *Item*, So much of it ſpent in Sleeping, Eating, Drinking. *Item*, So much ſpent in Recreations and Paſtimes. *Item*, So much ſpent in getting Wealth and Honour, *&c.* and there remains ſo much which was ſpent in doing nothing.

2. Our time is *an Univerſal Talent*, that every man that lives to diſcretion, hath. Every man hath not a Talent of Learning, or of Wealth, or Honour, or Subtilty of Wit to account for; but every man that lives to the Age of Diſcretion hath Time to account for.

3. Every man hath not only a Talent of Time, but every man hath a *Talent of Opportunity*, to improve his Talent in ſome meaſure, put into his hand. The very works and light of Nature, the very principles of natural Religion are lodged in the hearts of all men; which by the help of his natural reaſon, he might exerciſe to

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ſome acts of Service, Duty, and Religion towards God. But the Chriſtian hath much more.

4. The Redemption and Improvement of our Time, is the next and immediate *End why it is given*, or lent us, and why we are placed in this life; and the waſting of our time is a diſappointment of this very end of our being; for thereby we conſequently diſappoint God of his Glory, and our ſelves of our happineſs.

5. Upon the management and diſpoſal of our time, depends the *the everlaſting Concernment of our Souls. Ex hoc momento pendet Æternitas.* If it be redeemed, improved, and imployed as it ought to be, we ſhall in the next moment after death, enter into an Immutable, Eternal, and Perfect ſtate of Glory; if it be either ſinfully or idle ſpent, we fall into an Everlaſting, Irrecoverable and Unchangeable ſtate of Miſery.

6. The Buſineſs we have to do in this life, in order to the cleanſing of our Souls, and fitting them for Glory, is a *Great and Important Buſineſs*, and the time we have to live hath *two moſt dangerous qualities* in reference to that buſineſs. 1. It is *ſhort*: our longeſt period is not above 80 years, and few there be that arrive to that Age. 2. It is very *caſual and uncertain*; there be infinite accidents, diſeaſes, and diſtempers that cut us off ſuddenly; as acute diſeaſes, ſuch as ſcarce give us any warning; and conſidering how many ſtrings, as it were, there are to hold us up, and how ſmall and inconſiderable they are, and how eaſily broken, and the breach or diſorder of any of the leaſt of them may be an inlet to death, it is a kind of Miracle that we live a month. Again, there be many Diſeaſes that render us in a manner dead while we live, as Apoplexies, Palſies, Frenzies, Stone, Gout, which renders our time either grievous, or very unuſeful to us.

7. Time once loſt, it is loſt for ever: It is *never to be recovered*; all the Wealth of both the *Indies* will not

not redeem nor recall the laſt hour I ſpent; it ceaſeth for ever.

8. As our time is ſhort, ſo there be *many things that corrode and waſt that ſhort time*; ſo that there remains but little that is ſerviceable to our beſt imployment. Let us take but out of our longeſt lives, the weakneſs and folly of Childhood and Youth, the impotency and moroſity of our old Age, the times for eating, drinking, ſleeping, though with moderation, the times of ſickneſs and indiſpoſedneſs of health, the times of Cares, Journeys and Travel, the times for neceſſary Recreations, Interview of Friends and Relations, and a thouſand ſuch expenſes of time, the reſidue will be but a ſmall pittance for our buſineſs of greateſt moment, the buſineſs I mean, of fitting our Souls for Glory; and, if that be miſ-ſpent, or idly ſpent, we have loſt our Treaſure, and the very Flower and Jewel of our time.

9. Let us but remember, that *when we ſhall come to Dye*, and our Souls ſit as it were hovering upon our lips, ready to take their flight, at how great a rate we would then be willing to purchaſe ſome of theſe hours we once trifled away, but we cannot.

10. Remember that this is the very *Elixir*, the very Hell of Hell to the damned Spirits, that they had once a Time, wherein they might upon eaſie terms, have procured Everlaſting Reſt and Glory; but they fooliſhly and vainly miſ-ſpent that time and ſeaſon, which is now not to be recovered.

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THE Great Lord of the World hath placed the Children of Men in this Earth as his Stewards; and according to the Parable in *Matthew* 25. He delivers to every person his *Talents*, a Stock of Advantages or opportunities: to some he commits more to some less, to all some.

This Stock is committed to every person under a *Trust*, or Charge, to imploy the same in ways, and to ends, and in proportion suitable to the Talents thus committed to them, and to the measure and quality of them,

The *Ends* of this deputing of the Children of men to this kind of imployment of their Talents, are divers. 1. That they may be kept in continual action and motion suitable to the condition of reasonable Creatures, as almost every thing else in the World is continued in motion suitable to its own nature, which is the subject of the Wiseman's discourse. *Eccles.* 1. 8. *All things are full of labour.* 2. That in that regular motions

motion they may attain ends of Advantage to themselves; for all things are so ordered by the most Wise God, that every Being hath its own proportionable Perfection and Happiness inseperably annexed to that way and work which his Providence hath destined it unto. 3. That in that due and regular imployment, each man might be in some measure serviceable and advantagious to another. 4. That although the great Lord of this Family, can receive no Advantage by the Service of his Creature, because he is perfect and All-sufficient in himself; yet he receives Glory and Praise by it, and a Complacency in the beholding a Conformity in the Creature, to his own most Perfect Will.

To the due Execution of this Trust committed to the Children of Men, and for their incouragement in it, he hath annexed *a Reward* by his Promise and the free appointment of his own good pleasure; This reward therefore is not meritoriously due to the imployment of the Talent; for as the Talent is the Lords, so is the strength and ability whereby it is imployed; but by his own good pleasure and free promise, the reward is knit to the work. In this case therefore the reward is not demandable, so much upon the account of the Divine Justice, as upon the account of the Divine Truth and Fidelity. On the other side, to the maleadministration of this trust, there is annexed a retribution of Punishment, and this most naturally and meritoriously; for the Law of common Justice and Reason doth most justly subject the Creature, that depends in his Being upon his Creator, to the Law and Will of the Creator; and therefore, having received a Talent from his Lord, and together with his Being, an ability to imploy it according to the Will of his Lord, a non-imployment, or mis-imployment thereof doth most justly oblige him to Guilt and Punishment, as the natural and just consequent of his demerit.

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Of *the Perſons* that do receive theſe Talents, *ſome do imploy them well*, though in various degrees; ſome to more advantage, ſome to leſs; and although the beſt Husbands come ſhort of what they ſhould do, and at beſt are in this reſpect unprofitable Servants, yet if there be a Faithful, Conſcientious, and Sincere Indeavour to imploy that Talent to their Maſters honour, they are accounted *Good Stewards*, and the Merits of Chriſt ſupply by Faith, that wherein they come ſhort.

On the other ſide, ſome perſons are *Unfaithful Stewards* of their Talents, and theſe are *of three kinds*: 1. Such as wholly miſimploy their Talents, turning them to the Diſhonour and Diſſervice of their Lord which they ſhould have imployed to his Service; and theſe have a double account to make, *viz.* of their Talents, and of their miſimployment. 2. Such as do not at all imploy their *Talent*, but as they do no harm, ſo they do no good with it; theſe are *Negligent Servants*, and have the ſingle, but full account of their *Talents* to make. 3. Such as do make ſome uſe of their *Talents*, but do not produce an increaſe proportionable to their Stock; and ſo, though they are not debtors for their whole *Talents*, yet are in arrear and grown behind hand; & ſo upon the foot of their account are found Debtors to their Lord, which without Faith in Chriſt, and his Merits coming in to make up the Sum, will be enough to caſt them in Priſon, and there keep them to Eternity.

And according to theſe varieties of degrees, of good or bad adminiſtration, are the *degrees of Reward or Puniſhment*. He that hath adminiſtred his Truſt well, ſo that there is a great acceſs of his improvement, hath the greater acceſs of Glory; & he that hath leſs ſurpluſſage upon his account, ſhall have the leſs degree of Glory; and on the other ſide, he that hath many Talents, and

made no improvement, his Debt and Puniſhment ſhall be the greater: He that hath fewer Talents, his Non-improvement leaves him a debtor in a leſs ſum, and conſequently ſubject to a leſs puniſhment.

The Great day of Account will be the great Day of Judgment, when the Lord of the Families of the whole Earth, will call every man to his account of his Stewardſhip here on Earth. Wherein we may with reverence, and for the better faſtening it upon our affections, ſuppoſe the Lord thus to be ſpeaking all, and every particular perſons in the World.

The Charge.

'Come ye Children of men, as I have formerly 'made you Stewards of my Bleſſings upon Earth, 'and committed to every one of you that come to the 'uſe of your underſtanding, ſeveral Talents to imploy 'and improve to the honour and ſervice of me your 'Lord and Maſter; ſo now I come to call you to ren-'der an Account of your Stewardſhip: and becauſe 'you ſhall ſee the particular *Charge* of your ſeveral 'Receipts, whereunto you may give your Anſwers, 'behold, here is a Schedule of the particulars with 'which I will charge you. Give in your particular 'Anſwer how you have imployed and improved them, 'and ſee you do it truly; for know I have a controle 'and check upon you; a controle within you, your 'own Conſciences, and a controle without you, my 'Book of Remembrance, wherein all your Receipts, 'Diſburſments and Imployments are Regiſtred.

1. 'I have given unto you all your *Senſes*, and 'principally thoſe two great Senſes of diſcipline, your '*Sight* and your *Hearing*.

'*Item.* I have given unto you all, *Underſtanding* 'and *Reaſon* to be a guide of your Actions, and to ſome

'of

'of you more eminent degrees thereof.

'*Item.* I have given you all, *Memory*, a treasury of 'things past heard and observed.

'*Item.* I have given you a *Conscience* to direct you 'and to check you in your mis-carriages, and to en-'courage you in well-doing; and I have furnished that 'Conscience of yours with light and principles of truth 'and practice, conformable to my will.

'*Item.* I have laid open to all your view *the Works* '*of my Power and Providence*, the Heavens and the Earth 'the conspicuous administration of my Wisdom and 'Power in them.

'*Item.* I have delivered over to your view, my more '*Special Providences* over the Children of men, the 'Dispensation of Rewards and Punishments, accord-'ing to eminent deserts or demerits.

'*Item.* I have given you the advantage of *Speech*, 'whereby to communicate your minds to one another, 'and to instruct and advantage one another by the 'help thereof.

'*Item.* I have given you *Time* of life in this World, 'to some longer, to some shorter, to all a time of life, a 'season wherein you might exercise those other Ta-'lents I have intrusted you withal.

'*Item.* I have delivered over unto you the rule and '*Dominion over my Creatures*, allowing you the use of 'them for your Food, Raiment, and other Conveni-cencies.

'*Item.* Besides these common Talents, I have intru-'sted you withal, I have delivered over to you, and to 'you *&c.* divers *special and eminent Talents* above o-'thers, *viz. of the Mind*, or such as concern you, as in-'tellectual Creatures.

1. 'Great *Learning and Knowledge* In the Works of 'Nature, *Arts and Sciences*; great *Prudence and Wisdom* 'in the conduct of Affairs, [*Elocution*,] excellent *Edu-cation*,

2. 'Of *the Body*, a firm and *Healthy* Conſtitution, 'Strength, *Beauty*, and *Comlineſs*.

3. 'Of *Externals*. Great Affluence of *Wealth and* 'Riches, *Eminence of Place*, and *Power and Honour*; great 'Reputation and Eſteem in the World; great *Succeſs* 'in enterprizes and undertakings, publick and private; 'Relations œconomical.

4. 'Of things *of a mixt Nature*. Chriſtian and li-'beral *Education*; Counſel and advice of faithful and 'judicious *Friends*; good *Laws* in the place and Coun-'try where you live; the written *Word of God*, ac-'quainting you with my Will, and the way to Eternal 'Life; the Word Preached by able and powerful *Mi-'niſters* thereof; the *Sacraments*, both for your *initiati-'on* and *confirmation*: ſpecial and powerful *Motions and* 'Impulſes *of my Spirit* upon your Conſciences, diſſua-'ding from ſin, and encouraging in, and to holineſs: '*Special Providences* abſtracting and diverting you from 'the commiſſion of things contrary to my Will, diſho-'nourable to my Name, and hurtful to your ſelves: '*Chaſtiſement and Corrections* eminently and plainly in-'flicted for ſin committed by your ſelves and others, ſo 'that the guilt was legible in the puniſhment: *Eminent* '*Bleſſings* upon the ways of holineſs and virtue, even to 'the view of the World: Eminent Reſtitution and *De-'liverances* upon Repentance and amendment of life; 'moſt clear and ſenſible *Experiences* of my Love, Favour, 'and Liſtening to your Prayers, to encourage you to a 'Dependance upon me; ſingular *Opportunities* put into 'your hands, of inſtructing the Ignorant, delivering the 'Oppreſſed, promoting my Honour.

'Theſe are ſome of the many Talents which I have 'committed to you, though in differing degrees: Give 'up your accounts, you Children of men, how you 'have imployed them.

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The Account *of The Good Steward.*

LOrd before I enter into Account with thy Majesty, I must confess, that if thou shouldst enter into Judgment with me, and demand that Account which in Justice thou mayest require of me, I should be found thy Debtor: I confess I have not improved my Talents according to that measure of ability that thou hast lent me: I therefore most humbly offer unto thee the redundant Merit of thy own Son to supply my defects, and to make good what is wanting in my accompt; yet according to thy command, I do humbly render *my Discharge* of the Truth thou hast committed to me, as followeth:

1. *In General.*

As to *all the Blessings and Talents* wherewith thou hath intrusted me:

I have looked up to thee with a Thankful heart, as the only Author and Giver of them.

I have looked upon my self as Unworthy of them.

I have looked upon them as committed to my Trust and Stewardship, to manage them for the ends that they were given, the honour of My Lord and Master.

I have therefore been Watchful and Sober in the use and exercise of them, lest I should be unfaithful, in them.

If I have at any time, through weakness, or inadvertence, or temptation, mis-imployed any of them,

I have been reſtleſs till I have in ſome meaſure rectified my miſcarriage by Repentance and Amendment.

2. *In particular.*

Concerning my *Senſes*, and the uſe of them:

I have made a covenant with mine *Eyes*, that they ſhould not rove after Vanity, or forbidden Objects; I have imployed them in beholding thy works of wonder and wiſdom.

I have buſied them in reading thoſe Books and Writings, that may inſtruct me in the great concernments of Eternal Life.

I have ſtopt my *Ears* againſt ſinful and unprofitable diſcourſe, and againſt ſlandering, and lying, and flattering tongues.

I have exerciſed them in liſtening to thoſe things that might increaſe my Faith, Knowledge, and Piety.

I have kept them open to the cry of the Poor and Oppreſſed, to relieve them; the reſt of the imployments of theſe and my *other Senſes*, have been for my neceſſary preſervation, and the honeſt exerciſe of an honeſt Calling and Converſation.

3. *As to the* Reaſon and Underſtanding *thou haſt given me.*

I have been careful to govern my Senſes and ſenſual Appetite by my Reaſon, and to govern my Reaſon by thy Word.

I have endeavoured to uſe and imploy it, but not lean or depend upon it; I make it my Aſſiſtant, but not my Idol.

I have been careful to wind up my Reaſon and Underſtanding to the higheſt key in the ſearching out of Truths, but eſpecially thoſe that are of the greateſt concernment in matters of Faith. I have made my Underſtanding

ſtanding to be laborious and induſtrious, but ſtill kept under Yoke and Rule of thy Word, leſt it ſhould grow extravagant and petulant.

I have looked upon my Underſtanding and Reaſon, as a Ray of thy Divine Light; and therefore I have uſed it for thee, and have counted it a moſt high Sacrilege, Ingratitude and Rebellion, to imploy it againſt thee, thy Honour or Service.

I have endeavoured principally to furniſh it with that knowledge, which will be of uſe in the other World: this hath been my buſineſs, other ſtudies or acqueſts of other knowledge, have been either for the neceſſary uſe of this life, or harmleſs divertiſements, or recreations. In the exerciſe of my Reaſon, as on the one ſide, I have avoided Idleneſs, Supineneſs, or Neglect, ſo on the other ſide, I have not imployed it in Vain, Curious, Unprofitable, Forbidden Inquiries; I have ſtudied to uſe it with Sobriety, Moderation, Humility, and Thankfulneſs; and as I have been careful to imploy it, ſo I have been as careful not to miſ-imploy it. I looked upon it as thy Talent, and therefore give unto thee the Glory, the uſe and ſervice of it.

4. *As to the* Memory *thou haſt lent me.*

On the Contemplation of that ſtrange and wonderful faculty, that diſtinctly, and notwithſtanding the intervention of thouſands of objects, retains their Images and Repreſentations, with all their Circumſtances and Conſequents, I have admired the wonderful Wiſdom, Power, and Perfection of the Lord.

I have endeavoured principally to treaſure up in it thoſe things that may be moſt of uſe for the life to come, and moſt conducible to the attaining of it; thy Mercies, Commands, Directions, Promiſes; my own Vows, Reſolutions, Experiences, Failings; to keep

me Constant in my Duty, Dependant upon thy Goodness, Humble and Penitent.

Some things I have Studied to forget; injuries, vain and hurtful discourses, and such things as either would make me the worse by remembring them, or take up too much room in my memory, which might be imployed and stored with better furniture.

The Rest of the imployment of my Memory hath been to assist me in the ordinary and necessary conversation with others, the ways of my Calling, the performing of my Promises and Undertakings, the preservation of good and lawful Learning, that thereby I might do service to thy Name, serve my Generation, and improve my self in Knowledge Wisdom and Understanding.

5. *As touching my* Conscience, *and the light thou hast given me in it.*

1. It hath been my care to improve that Natural Light, and to furnish it with the best principles I could: Before I had the knowledge of thy Word, I got as much furniture as I could from the Writings of the best Moralists, and the Examples of the best Men; after I had the light of thy Word, I furnished it with those most pure and unerring Principles that I found in it.

2. I have been very diligent to keep my Conscience clean; to incourage it in the Vicegerency that thou hast given it over my Soul and Actings, I have kept it in the throne and greatest reverence and authority in my heart.

3. In actions to be done or omitted. I have always advised with it, and taken its advice, I have neither stifled, nor forced, nor bribed it; but gave it a free liberty to advise and speak out, and a free subjection

ction of my Will, Purpoſes, and Actions to it.

4. If, through inadvertency of mind, or importunity of temptations, or precipitancy of occaſion, or neceſſity of the times, I have at any time done amiſs, I have not taken her up ſhort, or ſtopped her mouth, or my own attention to her chiding and reproof; but I have, with much ſubmiſſion of mind born her Chaſtiſement, and improved it to an humbling of my ſelf before thee for my failings; for I looked upon her as acting by thy Authority, for thy Service, and to thy Glory; and I durſt not diſcourage, diſcountenance, or diſobey her.

5. When ſhe was pleaſed, and gave me good words, I was glad; for I eſteemed her as a glaſs that repreſented to my Soul the favour or diſpleaſure of God himſelf, and how he ſtood affected towards me.

6. I have more trembled under the fear of a ſeared or diſcouraged Conſcience, than under the fear of a ſharp or ſcrupulous Conſcience, becauſe I always counted the latter, though more troubleſome, yet more ſafe.

7. I have been very jealous either of wounding, or grieving, or diſcouraging, or deading my Conſcience. I have therefore choſen rather to forbear that which ſeemed but indifferent, leſt there ſhould be ſomewhat in it that might be unlawful; and would rather gratifie my Conſcience, with being too ſcrupulous, than diſpleaſe, diſquiet, or ſtat it, by being too venturous: I have ſtill choſen rather to forbear what might be probably lawful, than to do that which might be poſſibly unlawful; becauſe I could not erre in the former, I might in the latter. If things were diſputable whether they might be done, I rather choſe to forbear, becauſe the lawfulneſs of my forbearance was unqueſtionable.

8.

8. As I have been careful to adviſe impartially with my Conſcience before my Actions, ſo leſt either through inadvertence, precipitancy, incogitancy or ſudden emergencies, I had committed any thing amiſs, either in the nature or manner of the Action, I commonly, Every Night, brought my actions of the day paſt, before the Judicatory of my Conſcience, and left her to a free and impartial cenſure of them; and what ſhe ſentenced well done, I with humility returned the praiſe thereof to thy Name; what ſhe ſentenced done amiſs, I did humbly ſue unto thee for Pardon, and for Grace to prevent me from the like miſcarriages. By this means I kept my Conſcience active, renewed, and preſerved my peace with thee, and learned Vigilance, and Caution for the time to come.

6. *As touching thy great* Works of Creation and Providence.

1. I have not looked upon thy works inconſiderately and commonly, and paſſed them over as common and ordinary things, as men uſually do upon things of common and ordinary occurrence; but I have ſearched into them as things of great Eminence and Wonder, and have eſteemed it a great part of my duty, that the wiſe God of Nature requires of the Children of men, who therefore expoſed theſe his Great Works to our view, and gave us Eyes to behold, and Reaſon in ſome meaſure to obſerve and underſtand them; and therefore I have ſtrictly obſerved the Frame of the World, the Motion, Order, and Divine Oeconomy of them; I have ſearched into their Qualities, Cauſes, and Operations, and have diſcovered as great, if not greater, matter of admiration therein, than in the external beauty and proſpect, that at the firſt view they preſented to my ſenſe.

2. And this diſquiſition and obſervation, did not reſt only in the bare peruſal of the works themſelves, or their immediate natural Cauſes, upon which they depended:

pended: but I traced their Being, Dependence, and Government unto thee, the First Cause, and by this prosecution and tracing of things to their Original, I was led up to a most demonstrative conviction, That there is a God that is the First cause of their Being, and Motion: and in the contemplation of the admirable Vastness of the works, mine eyes behold, their singular Beauty and Order, the admirable Usefulness, Convenience, and Adaptation of one thing to another; the Constancy, Regularity, and Order of the Motion of the Heavens and Heavenly Bodies; the Mutual Subserviency of one thing to another, the Order and Useful Position of the Elements, the Fertility of the Earth, the Variety of Beauty, and Usefulness of the Creatures, their admirable Instincts, the wonderful Fabrick of the Body of Man, the Admirableness and Usefulness of his Faculties animal, and the singular Adaptation of the Organs to those faculties, the strong Powers of the Reasonable Soul. In the contemplation of these, and such as these Varieties, I did to the everlasting silencing of the Atheism, that my own Corruptions were apt to nourish, conclude, That there is but One God, that he is most Powerful, most Wise, Knowing all things, Governing all things, Supporting all things. Upon these convictions, I was strengthned in the Belief of thy Holy Word, which had so great a congruity with these Truths, that the strict and due contemplation of thy Creatures did so demonstratively evince.

3. And upon these Convictions, I did learn the more to Honour, Reverence, and Admire Thee, and to Worship, Serve, and Obey Thee, to depend and Rest upon Thee, to walk Humbly, and Sincerely, and Awefully before Thee, as being present with me, and beholding me; to Love and Adore Thee as the Fountain of all Being and Good. When I looked upon the Glory and Usefulness of the Sun, I admired the God that made it, chalked out its motions

for

for it, placed it in that due distance from the Earth, for its use and conveniency. When I looked upon the Stars, those huge and wonderful balls of light, placed in that immense distance from the Inferior Bodies, and one from another, their Multitude and Motion; I admired the Wisdom and Power of that God, whose Hand spans the Heavens, and hath fixed every thing in its place. Nay, when I looked upon the poor little Herbs that arise out of the Earth, the lowest of Vegetables and considered the secret spark of life that is in it, that Attracts, Increaseth, Groweth, Seminateth, Preserves it self and its kinds; the various vertues that are in them for the Food, Medicine, and delight of more perfect Creatures, my Mind was carried up to the Admiration and Adoration, and praise of that God, whose Wisdom, Power, and Influence, and Government is seen in these little, small Foot-steps, of his Goodness; so that take all the wisest, ablest, most powerful and knowing men under Heaven, they cannot equal that Power and Wisdom of thine, that is seen in a blade of grass; nor so much as trace out, or clearly or distinctly decipher the great Varieties in the production, growth, and process of its short, yet wonderful continuance; in so much that there is scarce any thing that we converse withal, but yielded me Inscriptions of the Power and Wisdom of their Maker written upon them.

4. In the contemplation of thy great works of the Heavens, those goodly, beautiful, and numerous Bodies so full of Glory and Light, I ever reflected upon my self with *David*'s meditation, *Lord what is man that thou art mindful of him, or the Son of Man, that thou regardest him*! It is true, Man in himself considered, is a Creature full of wonder, but compared with these goodly Creatures, he is but an inconsiderable thing. I learnt by thy Creatures to be humble, and adore thy condescention

ſcention, that art pleaſed from Heaven, the dwelling place of thy Majeſty and Glory; to take care of ſuch a worm as Man, Sinful man.

5. In the contemplation of thy Power and Wiſdom in Creating and Governing the World, I have learned Submiſſion to thy Will, as being the Will of the ſame moſt Wiſe God, that by his Wiſdom hath Created and Governs all things, and therefore his Will, a moſt Wiſe perfect Will. I have learned to depend upon thy Providence, who though I am but a Worm, in compariſon of thy Heavenly works, yet I am an Excellent and Eminent Creature, in compariſon of the Ravens and the Graſs of the Fields; yet thoſe he feeds, and theſe he cloaths, and ſhall he not much more cloath and feed me? Thus I have in ſome meaſure Improved the Talents of thy works, thereby to find and trace out thy Majeſty, thy Power, Wiſdom, and Greatneſs, and my own Duty.

7. *Touching thy more* Special Providences toward the Children of Men.

1. As by the Works of Nature, I have learned what thou art, and ſomething of my Duty thereupon to thee; ſo by thy Providence towards the Children of Men I have in ſome meaſure learned the ſame, and a farther leſſon, *viz.* What thy Will is; for thou haſt not left thy ſelf without a witneſs thereof to a meer natural man, obſerving thy Providence towards the Children of men. I have obſerved ſome men of eminent Juſtice and Uprightneſs of Life, Purity and Sanctimony, Temperance and Sobriety, Mercy, and Gentleneſs, Patience and Forbearance, Bounty, and Liberality; and I have obſerved them to be very Happy men, and bleſſed in what was moſt deſired by them. It may be they were Rich and Great; but if they were not, it was becauſe

cauſe Riches and Greatneſs was not the thing they moſt valued, perchance it might have been a burden to them to be ſuch; but I have always obſerved them to be Happy in what they moſt deſired and valued; they had Serenity and Quietneſs of Mind: If they were not Rich, yet they were viſibly Happy in their Contentedneſs; and if they were not Great, yet they were apparently Honourable in the eſteem and value of others; nay, if they were under external Loſſes, Croſſes, Reproaches, yet in the midſt thereof, it was moſt apparent to all men, they enjoyed that which they more valued, a moſt compoſed, chearful, patient, contented Soul; and this hath been apparently as viſible to all ſpectators, as if they had injoyed a full Confluence of external happineſs, and very many times, unleſs upon eminent and viſible reaſons, before the end of their days, they had ſignal returns of Eternal Enjoyments. I have obſerved men of notorious and wicked lives, Traytors, Murderers, Oppreſſors, Adulterers, Covenant-breakers, and other Villanies, ſecured by eminent power, policy, or ſecrecy; yet by wonderful Providence that Power broken, that policy diſappointed, that ſecrecy diſcovered, and Eminent Judgments anſwerable to their eminent demerits, have overtaken them. I have ſeen and obſerved both in my ſelf and others, our Sins and Offences ſo ſuitably and proportionably anſwered with puniſhments, that though they ſeem to be produced by ſtrange and moſt caſual conjunctures, yet ſo exactly conformable to the nature, quality, and degree of the offence, that they carried in them the very effigies of the ſins, and made it legible in the puniſhment, *ſic ille manus, ſic ora gerebat.* And from theſe obſervations I found that thoſe ſins were diſpleaſing to thee; that thou wert moſt Wiſe to diſcover, and moſt Juſt and Powerful to puniſh them; and did thereupon conclude, *Verily there is a Reward for the Righteous;*

Righteous; verily he is a God that Judgeth in the Earth.

8. *Concerning my* Speech.

I have always been careful that I offend not with my tongue; my Words have been Few, unleſs neceſſity or thy Honour required more ſpeech than ordinary; my words have been True, repreſenting things as they were; and Sincere, bearing conformity to my heart and mind; my words have been Seaſonable, ſuitable to the occaſion, and ſeaſoned with grace and uſefulneſs.

I have eſteemed my Words, though tranſient and paſſing away, yet treaſured up in thy remembrance; for by my words, I ſhall be juſtified, by my words condemned; and therefore I have reflected often upon my words; and when I have found any thing, through inadvertency, or paſſion hath paſſed from me, I have endeavoured to reform it, and humbled my ſelf before thee for it.

I have eſteemed it the moſt natural and excellent uſe of my Tongue, to ſet forth thy Glory, Goodneſs, Power, Wiſdom and Truth; to inſtruct others as I had opportunity in the knowledge of thee, in their duty to thee, to themſelves, and others; to reprove Vice and Sin; to encourage Virtue and good living; to convince Errors; to maintain the Truth; to call upon thy Name, and by vocal Prayers to ſanctifie my tongue, and to fix my thoughts to the duty about which I was; to perſuade to Peace, and Charity, and Good Works; and in theſe Imployments I endeavoured to wind up my tongue to the higheſt degree of Elocution, that I was capable of.

I have often contemplated thy wonderful Wiſdom and Goodneſs to the Children of men, in giving them not

not only Reaſon and Underſtanding, but that admirable faculty of Speech, whereby one man might communicate his mind, and thoughts, and wants, and deſires, and counſels, and aſſiſtance to others, the great engine of upholding of mutual Society, and without which our Reaſon and Underſtanding were impriſoned within our ſelves, and confuſion would enſue, as once it did at the confuſion of tongues, by the moſt Wiſe Providence for moſt excellent Ends.

In ſum, I have looked upon this amongſt the many other conveniencies I enjoy, as a treaſure committed to my truſt for my Maſter's uſe. I have accordingly imployed it conſcionably, ſeemly, and humbly, as thy gift, not my own acqueſt.

9. *Touching* my Time *of Life.*

Firſt, I have duely conſidered what it is, and for what end thou gaveſt it me; that it is but a ſhort time, and the minutes that are paſſed, and the opportunities in them, are irrevocably and irrecoverably loſt, that all the wealth of the World cannot redeem it; that the time that is before me, is uncertain: when I look upon an Hour-glaſs, or the ſhadow of a Dyal, I can gueſs that here is half an hour, or a quarter, or more or leſs to come, but I cannot gueſs what proportion of time remains in the Hour-glaſs of my life; only I know it is ſhort, but I know not how ſhort it is, whether a year, or a week, or a day, or an hour, and yet upon this little uncertain portion of time, and the due uſe of it, depends my Everlaſting Happineſs or Miſery. It is my Seeds-time, and if I ſow not my Seed here, it is too late to think of that Husbandry after death; and if I ſow, and ſow not good Seed, my crop will be thereafter in that other World that immediately expects upon the iſſue of this; and I have a thouſand diverſi-

ons

ons that rob me of much of this little portion of time, and yields me no accompt in order to my great Concernment, when I cast out from the accompt of my time the unprofitableness of my Childhood and Youth, the hours spent in sleeping, eating and drinking, recreations, travels, and other things that carry no sin in them, there remains but a smal portion of a short life for concernments of Everlasting Importance; a great business to be done, great difficulties and impediments in the doing of it, and but a little portion of time of a short and uncertain life to do it in; and yet this life of mine was by thee given, not to be trifled and squandred away, either in Sin, or Idleness; not to gain Riches, Honour, or Reputation; for when Sickness comes, these will appear insipid and vain things; and when death comes, they will be merely useless: but it was for a higher end, *viz.* A time to trade for the most valuable Jewel of Eternal Happiness; a time to sow such Seed as might yield a Crop of Blessedness in the next World; a time to secure a title to an Everlasting Inheritance; such a time, as if once lost, the opportunity is lost for ever, lost irrecoverably; for the Night cometh wherein no man can work, *for there is no work, nor devise, nor knowledge, nor wisdom in the Grave whither thou goest*, Eccles. 9, 10.

And upon this consideration of the great end of my life, the great importance of the business that is to be done in it; the brevity, and great uncertainty of this life, and the utter impossibility after death, to redeem the neglect of the proper and important business of my life, I have endeavoured to husband this short, uncertain, important Talent as well as I can:

1. By a careful *Avoiding of sinful Imployments*, which at once do wast this precious Talent, and contract a farther debt upon me, tenders me in arrears for the time mispent, and the guilt contracted.

2. By avoiding *Idleneſs*, burning out my Candle to no purpoſe.

3. By avoiding *Unneceſſary Conſumption of Time*, by long Feaſtings, Exceſſive Sleep, Impertinent Viſits, ſeeing of Interludes, unneceſſary Recreations, Curious and Impertinent Studies and Inquiries, that when attained, ſerve to no purpoſe.

4. By applying, directing and *ordering* even *my ſtudies of Humane Learning*, Hiſtories, Natural or Moral Philoſophy, Mathematicks, Languages, Laws to an end beyond themſelves, *viz.* thereby to inable me to underſtand, and obſerve thy excellent Wiſdom and Power, to maintain and uphold thy cauſe againſt Atheiſm, Idolatry, and Errors; to fit me for ſerving of thee and my Country, in the ſtation wherein I live.

5. By exerciſing my ſelf in the very buſineſs of *my Calling*, as an act of Duty and Obedience to thee, acting in it thoſe Virtues of Chriſtianity that might be honourable to thy Name, of good example to others, of improvement of Grace unto my ſelf; uſing in it Diligence without Anxiety; Dependance upon thee without Preſumption; Contentedneſs, Patience, Thankfulneſs, Honeſty, Juſtice, Uprightneſs, Plain-dealing, Liberality; and by this means tranſlated my Secular imployment into an exerciſe of Chriſtian Duty, ſerving Thee while I ſerved my ſelf, and converting that very imployment, and the time ſpent therein, to the Uſe, Honour and Advantage of my Lord and Maſter, the good example of others, and the increaſe of my Spiritual advantage, as well as my Temporal.

6. By religiouſly obſerving thoſe *Times* that have been *ſet apart to Religious Duties*, eſpecially *the Lord's Day*, not mingling with it ſecular thoughts or imployments, but with much attention, ſtrictneſs and care, laying hold upon thoſe times and opportunities, and carefully applying them ſingly to the proper buſineſs of the times.

7. By

7. By dedicating and ſetting apart ſome portion of my time to *Prayer and Reading* of thy Word, which I have conſtantly and peremptorily obſerved, whatever occaſions interpoſed, or importunity preſuaded the contrary.

8. By making the *magnum oportet*, the Great and One thing neceſſary, the choice *and principal buſineſs of my life*, and the great deſign of it; and eſteeming that time ſpent moſt naturally, profitably, and ſuitably, that was ſpent in order to it; obſerving thy great Works of Wiſdom and Power; contemplating upon thy Goodneſs and Excellency; hearing and reading thy Word; Calling upon thy Name; Crucifying my Corruptions; exerciſing thy Graces; humbling my ſelf for my Sins; returning thanks for thy Mercies; ſtudying the myſtery of God manifeſt in the fleſh; ſtriving to bring my ſelf conformable to my Pattern, and to have him formed in my heart, and his life in mine; Crucifying my ſelf to the World, and the World to me; fitting my ſelf for Death, Judgment and Eternity. Theſe, and the like imployments I eſteemed the flower, the glory, the beſt of my ſpent time, becauſe they will be carried over with advantage into the life to come; and therefore this I reckoned my buſineſs, and accordingly I made it: other matters, that only ſerved for the Meridian of this life, I uſed either barely for neceſſity of my preſent ſubſiſtence, or as a divertiſement, and ſparingly, or in order to thoſe great Ends. Thoſe were the buſineſs, theſe only the *parerga* of my life.

10. *Touching* thy Creatures, *and the Uſe of them, and the Dominion over them.*

I have eſteemed them as thine in Propriety: thou haſt committed unto me the uſe, and a ſubordinate

Dominion over them; yet I ever esteemed my self an Accountant to Thee for them, and therefore I have received them with Thankfulness unto Thee, the great Lord both of them and me: When the Earth yielded me a good Crop of Corn, or other Fruits; when Flocks increased; when my honest labours brought me in a plentiful or convenient supply, I looked up to Thee as the Giver, to thy Providence and Blessings, as the Original of all my increase; I did not sacrifice to my own Net, or Industry, or Prudence, but I received all, as the gracious and bountiful returns of thy liberal hand: I looked upon every grain of Corn that I sowed as buried and lost, unless thy power quickened and revived it; I esteemed the best production would have been but stalk and straw, unless thou hadst increased it; I esteemed my own hand and industry but impotent, unless thou hadst blessed it; for it is thy blessing that maketh Rich, and it is Thou that givest power to get wealth, *Prov.* 10. 22. *Deut.* 8. 18.

2. I esteemed it my duty to make a Return of this my acknowledgment, by giving the tribute of my increase in the maintenance of thy Ministers, and the relief of the Poor; and I esteemed the Practice enjoyned to thy ancient People of giving the Tenth of their Increase, a sufficient not only Warrant, but Instruction to me under the Gospel, to do the like.

3. I have not only looked upon thy Blessings and Bounty, in lending me thy own Creatures for my use; but I have sought unto Thee for a Blessing upon them in my use of them. I did very well observe, that there is by my sin a Curse in the very Creatures that I receive, unless thy blessing fetch it out; an emptiness in them, unless thy Goodness fill them: though thou shouldest give me Quails and Manna from Heaven; yet without thy Blessing upon them, they would become rottenness, and putrefaction to me;

and

and therefore I ever beg'd thy bleſſing upon thy Bleſſings, as well as the Bleſſings themſelves, and attributed the good I found or was to expect in them, to the ſame hand that gave them.

4. I received and uſed thy Creatures as committed to me under a Truſt and as a Steward and Accomptant for them; and therefore I was always careful to uſe them according to thoſe limits, and in order for thoſe ends, for which thou didſt commit them to me: 1. With Temperance and Moderation; I did not uſe thy Creatures to Luxury and Exceſs, to make proviſion for my Luſts, with vain Glory or Oſtentation, but for the convenient ſupport of the Exigencies of my nature and condition; and if at any time thy Goodneſs did indulge me an uſe of them for Delight, as well as neceſſity, I did it but rarely and watchfully. I looked not upon the Wine, When it gave its colour in the Cup, nor gave my ſelf over, either to exceſs or curioſity in meats or drinks; I checked my ſelf therein, as being in thy preſence, and ſtill remembred I had thy Creatures under an accompt; and was ever careful to avoid exceſs or intemperance, becauſe every exceſſive Cup or Meal was in danger to leave me ſomewhat in *ſuper* and arrear to my Lord. 2. With Mercy and Compaſſion to the Creatures themſelves, which thou haſt put under my power and diſpoſal. When I conſidered the admirable powers of Life and ſence, which I ſaw in the Birds and Beaſts, and that all the men in the World could not give the like being to any thing, nor reſtore that life and ſence which is once taken from them; when I conſidered how innocently and harmleſly the Fowls and the Fiſh, and the Sheep and Oxen take their Food, that thou the Lord of all haſt given them, I have been apt to think that ſurely thou didſt intend a more innocent kind of food to man, than ſuch as muſt be taken with ſuch detriment to thoſe

living part of thy Creation; and although thy wonderful Goodneſs hath ſo much indulged to Man-kind, as to give up the lives of theſe Creatures for the Food of man by thy expreſs Commiſſion, yet I ſtill do, and ever did think that there was *a Juſtice due* from man, even *to theſe ſenſible Creatures*, that he ſhould take them ſparingly, for Neceſſity, and not for Delight; or if for Delight, yet not for Luxury. I have been apt to think, that if there were any more liberal uſe of Creatures for Delight or Variety, it ſhould be of Fruits, or ſuch other delicacies as might be had without the loſs of life, but however it be, this very conſideration hath made me very ſparing and careful, not vainly or ſuperfluouſly, or unneceſſarily, or prodigally to take away the life of thy Creatures for feaſting and exceſs. And the very ſame conſideration hath always gone along with me, *In reference to the labours of thy Creatures.* I have ever thought that there was a certain degree of Juſtice due from Man to the Creatures, as from man to man, and that an exceſſive, immoderate, unſeaſonable uſe of the Creatures labour is an Injuſtice for which he muſt accompt; to deny domeſtical Creatures their convenient Food; to exact that labour from them, that they are not able to perform; to uſe extremity or cruelty towards them is a breach of that Truſt under which the Dominion of the Creatures was committed to us, and a breach of that Juſtice that is due from men to them: and therefore I have always eſteemed it as part of my Duty, and it hath been always my practice to be merciful to Beaſts; and upon the ſame account I have ever eſteemed it a breach of Truſt, and have accordingly declined any cruelty to any of thy Creatures, and as much as I might, prevented it in others, as a tyranny, inconſiſtent with the Truſt and Stewardſhip that thou haſt committed to me. I have abhorred *Prov.* 12. 10.

thoſe ſports that conſiſt in the torturing of the Creatures: and if either noxious Creatures muſt be deſtroyed, or Creatures for Food muſt be taken, it hath been my practice so do it in that manner, that may be with the leaſt torture or cruelty to the Creature; and I have ſtill thought it an unlawful thing to deſtroy thoſe Creatures for Recreation-ſake, that either were not hurtful when they lived, or are not profitable when they are killed; ever remembring, that thou haſt given us a dominion over thy Creatures; yet it is under a Law of Juſtice, Prudence, and Moderation, otherwiſe we ſhould become Tyrants, not Lords over thy Creatures: and therefore thoſe things of this nature, that others have practiſed as Recreations, I have avoided as Sins.

As to thoſe Habits of Mind *and Knowledge that I have had or acquired; and namely,*

11. *My* Learning *of Natural Cauſes and Effects, and of* Arts *and* Sciences.

I have not eſteemed them the chiefeſt or beſt furniture of my mind, but have accompted them but droſs in compariſon of the knowledge of thee and thy Chriſt, and him Crucified. In the Acquiring of them, I have always obſerved this care: 1. That I might not too prodigally beſtow my time upon them, to the prejudice of that time and pains for the acquiring of more excellent knowledge, and the greater concernments of my Everlaſting Happineſs.

2. I carried along with me in all my ſtudies of this nature, this great deſign of improving them, and the knowledge acquired by them, to the Honour of thy Name, and the greater diſcovery of thy Wiſdom, Power, and Truth, and ſo tranſlated my ſecular learning into an improvement of divine knowledge; and had I

I not had, and practised that design in my acquests of Humane Learning, I had concluded my time mispent; because I ever thought it unworthy of a man, that had an Everlasting Soul, to furnish it only with such Learning as either would dye with his body, and so become unuseful for his everlasting state, or that in the next moment after death, would be attained without labour or toil in this life; yet this advantage I made and found in my Application to secular studies.

1. It inlarged and habituated my mind for more useful inquiries.

2. It carried me up in a great measure to the sound and grounded knowledge of thee, the First Cause of all things.

3. It kept me from idleness and rust.

4. It kept my thoughts, and life oftentimes, from temptations to worse imployments.

My Learning and knowledge did not heighten my opinion of my self, parts, or abilities; but the more I knew, the more Humble I was:

1. I found it was thy Strength and Blessing that enabled me to it; that gave me understanding and enlarged it. I did look upon it as a Talent lent me, not truly acquired by me.

2. The more I knew, the more I knew my own Ignorance. I found my self convinced, that there was an Ignorance in what I thought I knew; my knowledge was but imperfect, and defective; and I found an infinite latitude of things which I knew not; the farther I waded into knowledge, the deeper still I found it, and it was with me, just as it is with a Child that thinks, that if he could but come to such a field, he should be able to touch the Hemisphere of the Heavens; but when he comes thither, he finds it as far off as it was before. Thus while my mind pursued knowledge I found the object still as far before me as it was, if not much

much farther, and could no more attain the full and exact knowledge of any one Subject, than the hinder Wheel of a Chariot can overtake the former; though I knew much of what others were ignorant, yet ſtill I found there was much more, whereof I was ignorant, than what I knew, even in the compaſs of a moſt confined and inconſiderable ſubject. And as my very knowledge taught me Humility in the ſenſe of my own Ignorance, ſo it taught me that my Underſtanding was of finite and limited power, that takes in things by little and little, and gradually. 2. That thy Wiſdom is unſearchable and paſt finding out. 3. That thy Works, which are but finite in themſelves, and neceſſarily ſhort of that infinite Wiſdom by which they are contrived, are yet ſo wonderful, that as the Wiſe-man ſaith, *No man can find out the Work that thou makeſt from the Beginning to the End*, Eccleſ. 3. 11. If a man would ſpend his whole life in the ſtudy of a poor Fly, there would be ſuch a confluence of ſo many wonderful and difficult Exhibits in it, that it would ſtill leave much more undiſcovered than the moſt ſingular wit ever yet attained.

3. It taught me alſo, with the Wiſe-man, to write Vanity and Vexation upon all my ſecular Knowledge and Learning, *Eccleſ.* 1. 14. That little that I know, was not attained without much Labour, nor yet free from much Uncertainty; and the great *reſiduum* which I knew not, rendred that I knew poor and inconſiderable; and therefore,

4. I did moſt evidently conclude, that the Happineſs and Perfection of my Intellectual Power, was not to be found in this kind of Knowledge, in a Knowledge thus ſenſibly mingled with Ignorance in the things it ſeems to know; mingled with a Diſ-ſatisfaction in reſpect of the things I know not; mingled with a difficulty in attaining, and reſtleſneſs when attained: the

the more I knew, the more I knew that I knew not; and the more I knew, the more impatient my mind was to know what it knew not; my Knowledge did rather inlarge my desire of knowing, than satisfie it; and the most intemperate Sensual Appetite under Heaven was more capable of satisfaction by what it enjoyed than my Intellectual Appetite or desire was, or could be satisfied with the things I knew; but the inlarging of my Understanding with Knowledge, did but enlarge and amplifie the desire and Appetite I had to know; so that what *Job*'s return was upon his inquisition after Wisdom, *Job* 28. 14. *The depth saith, It is not in me, and the Sea saith, It is not in me*; the same account all my several Boxes or kinds of knowledge gave me, when I enquired for satisfaction in them: My abstract and choice speculations in the *Metaphysicks* were of that abstract and comprehensive nature, that when I had perused great Volumes of it, and intended my mind close to it, yet it was so Mercurial, that I could hardly hold it; and yet so extensive and endless, that the more I read or thought of it, the more I might. *Natural Philosophy* (though it were more tractable, because holding a greater vicinity to Sence and Experiment, yet) I found full of uncertainty, much of it grounded upon Imaginary Suppositions, impossible to be experimented, the latter Philosophers censuring the former, and departing from them, and the latter despising and rejecting both; the Subject as vast as the visible or tangible Universe, and yet every individual so complicated, that if all the rest were omitted, any one had more lines concentred in it, than were possible for any one Age to sift to the bottom; yet any one lost, or not exactly scanned, leaves all the rest uncertain and conjectural: the very disquisition concerning any one part of the Brain, the Eye, the Nerves, the Blood hath perplexed the most exact Scrutators. Those more dry, yet more

more demonſtrable concluſions in the *Mathematicks*, yet they are endleſs and perplexed; The Proportion of Lines to Lines, of Superficies to Superficies, Bodies to Bodies, Numbers to Numbers; nay, to leave the whole latitude of the ſubjects, ſee what long and intricate, and unſatisfactory pains men have taken about ſome one particular ſubject, the Quadrature of the Circle, Conical, Oval, and Spiral Lines; and yet if it could be attained in the perfection of it, yet theſe three unhappineſſes attend it.

1. That it is but of little Uſe; it is only known that it may be known: That which is of ordinary uſe, either in Architecture, meaſuring of Bodies, and Superficies, Mechanicks, buſineſs of Accounts, and the like, is ſoon attained, and by ordinary capacities; the reſt are but curious impertinents, in reſpect of uſe and application.

2. That they ſerve only for the Meridian of this life, and of corporal converſe; a ſeperated Soul, or a Spiritualiz'd Body will not be concerned in the uſe and imployment of them.

3. But admit they ſhould, yet doubtleſs a greater meaſure of ſuch knowledge will be attained in one hour after our diſſolution, than the toilſom expenſe of an Age in this life would produce. And the like may be ſaid for *Aſtronomical diſquiſitions*. What a deal of doe there is touching the motion or conſiſtency of the Sun or Earth; the quality and habitableneſs of the Moon; the matter, quantity, and diſtance of the Stars; the ſeveral poſitions, continuity, contiguity, and motions of the Heavens, the various influences of the Heavenly Bodies in their Oppoſitions, Conjunctions, Aſpects? When once the Immortal Soul hath flown through the ſtories of the Heavens, in one moment all theſe will be known diſtinctly, clearly, and evidently, which here are nothing but conjectures and opinions, gained by long reading or obſervation.

Upon

Upon all these considerations, I concluded that my Intellectual Power, and the exercise of it in this life, was given me for a more sure and certain, useful, advantagious, suitable and becoming object, even *to know thee, the only true God, and Jesus Christ, whom thou hast sent.* Jo. 17. 3. A knowledge that is useful for the acquiring of Happiness here and hereafter; a knowledge of a subject, though infinitely comprehensive, yet but one; a knowledge, that though it still move farther, yet it satisfies in what is acquired, and doth not disquiet in attaining more; a knowledge that is of such use in the World that is to come, as it is here; a knowledge, that the more it is improved in this life, the more it is improved in that which is to come; every grain of it here, is inlarged to a vast proportion hereafter; a knowledge that is acquired even with a consent, a desire to know, because thy Goodness pleaseth to fill such a desire, to instruct from thy self, and there is none teacheth like Thee.

12. *Concerning* Humane Prudence, *and Understanding in Affairs, and Dexterity in the managing of them.*

I have been always careful to mingle Justice and Honesty with my Prudence; and have always esteemed Prudence, acted by Injustice and Falsity the arrantest and most devilish practice in the World; because it prostitutes thy gift to the service of Hell, and mingles a Beam of thy Divine Excellence with an extraction of the Devil's furnishing, making a man so much the worse by how much he is wiser than others. I always thought that Wisdom, which in a Tradesman, and in a Politician was mingled with Deceit, Falsity, and Injustice, deserved the same name: only the latter is so much the worse, because it was of the more publick

publick and general concernment; yet becauſe I have often obſerved great Employments, eſpecially in publique Affairs, are ſometimes under great temptations of mingling too much craft with prudence, and then to miſcal it Policy, I have, as much as may be, avoided ſuch temptations, and if I have met with them, I have reſolvedly rejected them.

I have alwayes obſerved, that honeſty and Plain-dealing in tranſactions, as well publick as private, is the beſt and ſoundeſt Prudence and Policy, and commonly at the long-run over-matcheth Craft and Subtilty; for the Deceived and Deceiver are thine, and thou art privy to the Subtilty of the one, and the Simplicity of the other; and as thou, the great Moderator and Obſerver of men, doſt diſpenſe ſucceſs and diſappointments accordingly. Job. 12. 16.

As Humane Prudence is abuſed, if mingled with Falſity and Deceit, though the End be never ſo good; ſo it is much more imbaſed, if directed to a bad End, to the diſhonour of thy Name, the oppreſſion of thy People, the corrupting of thy Worſhip or Truth, or to execute any Injuſtice towards any perſon. It hath been my care, as not to err in the manner, ſo neither in the End of the exerciſing of thy Providence. I have ever eſteemed thy Prudence then beſt employed, when it was exerciſed in the preſervation and ſupport of thy Truth, in the upholding of thy faithful Miniſters, in countermining, diſcovering, and diſappointing the deſigns of evil and treacherous men, in delivering the Oppreſſed, in righting the Injured, in prevention of Wars and Diſcords, in preſerving the Publique Peace, and Tranquility of the people where I live, in faithful adviſing of my Prince, and in all thoſe Offices incumbent upon me by thy Providence, under every relation.

When my End was moſt unqueſtionably good, I ever then

then took moſt heed that the Means were ſuitable and juſtifiable. 1. Becauſe the better the End was, the more eaſily we are couſened into the uſe of ill Means to effect it; we are too apt to diſpenſe with our ſelves in the practice of what is amiſs, in order to the accompliſhing of an End that is good; we are apt, while with great intention of mind we gaze upon the End, not to care what courſe we take, ſo as we attain it, and are apt to think that God will diſpenſe with, or at leaſt over-look the miſcarriage in our attempts, if the End be good. 2. Becauſe many times, if not moſt times, thy Name and Honour do more ſuffer by attempting a good End by bad Means, than by attempting both a bad End, and alſo by bad Means; for bad Ends are ſuitable to bad Means; they are alike; and it doth not immediately, as ſuch, concern thy Honour; but every thing that is Good, hath ſomewhat of thee in it, thy Name, and thy Nature, and thy Honour is written upon it; and the blemiſh that is caſt upon it, is in ſome meaſure caſt upon thee; and the Evil and Scandal, and Infamy, and Uglineſs that is in the Means, is caſt upon the End, and doth diſparage and blemiſh it, and conſequently it diſhonours thee. To Rob for Burnt-offerings and to Lye for God, is a greater diſſervice to thy Majeſty, than to Rob for Rapin, or to Lye for advantage.

Whenſoever my Prudence was Succeſsful, duely to attain a good End, I ever gave thy Name the Glory, and that in Sincerity. I have known ſome men, (and if a man will obſerve his own heart, he will find it there alſo, unleſs it be ſtrictly denied,) that will give God the Glory of the ſucceſs of a good enterprize, but yet with a kind of ſecret invitation of ſomewhat of praiſe for themſelves, their prudence, conduct, and wiſdom; and will be glad to hear of it, and ſecretly angry and diſcontented if they miſs it; and many times give God the Glory with a kind of oſtentation and vain Glory

in doing ſo: but I have given thee the Glory of it upon the account of my very Judgment, that it is due, and due only to thee. I do know that that Prudence that I have, comes from thee; and I do know that it is thy Providential ordering of occurrences that makes prudential deliberations ſucceſsful, and more is due unto thy ordering, diſpoſing, fitting, timing, directing of all in ſeeming caſualties, than there is to that humane Counſel by which it is acted, or ſeems to be acted; the leaſt whereof, if not marſhalled by thy hand would have ſhattered and broken the Counſel to a thouſand pieces: Thou giveſt the advice by thy Wiſdom, and ſecondeſt it by thy Providence; thou dealeſt by us as we do by our Children, when we ſet them to lift a heavy ſtaff, or a weight, and we lift with them; and we again are too like thoſe Children that think we move the weight, when we move not a grain of it.

13. *Concerning the gift of* Elocution.

I have ever uſed that gift *with Humility*, not thereby ſeeking applauſe to my ſelf, or owning it; becauſe Pride and Oſtentation in this gift would be ſecret Idolatry to my ſelf, and ſacriledge to thee, robbing thee of thy Glory, and therefore ſignally vindicated in the example of *Herod.* Act. 12.

2. *With Truth*; I never uſed the advantage of my Elocution, either to maintain a falſhood, or to abuſe credulity into a fooliſh opinion or perſuaſion.

3. *With Integrity*; I never uſed the advantage of *Eloquence* or *Rhetorick* to deceive people, or to couſen them into a thing. My heart always went along with my tongue; and if I uſed intention of ſpeech upon any occaſion, it was upon an intention of conviction in my ſelf, of the Truth, neceſſity, uſefulneſs, and fitneſs

neſs of what I ſo perſuaded: If my Judgment was doubtful or uncertain, ſo was my Speech. I never uſed Elocution or ſpecious Arguments to invite any to that, which in my own judgment I doubted, or doubted whether it were fit or ſeaſonable, all circumſtances conſidered. I never uſed my Elocution to give credit to an ill cauſe; to juſtifie that which deſerved blame; to juſtifie the Wicked, or to condemn the Righteous; to make any thing appear more ſpecious or enormous than it deſerved. I never thought my profeſſion ſhould either neceſſitate a man to uſe his Eloquence by extenuations, or aggravations to make any thing worſe or better than it deſerves, or could juſtifie a man in it: to proſtitute my Elocution or Rhetorick in ſuch a way, I ever held to be moſt baſely mercenary, and that it was below the worth of a man, much more of a Chriſtian, ſo to do. When the caſe was good, and fully ſo appeared to me, I thought then was that ſeaſon, that the uſe of that ability was my duty, and that it was given me for ſuch a time as that, and I ſpared not the beſt of my ability in ſuch a ſeaſon, and indeed Elocution or Rhetorick is a dead and inſipid piece, unleſs it come from, and with a heart full of the ſenſe and conviction of what the tongue expreſſeth, and then, and not till then, Elocution hath its life and energy, I eſteemed theſe caſes beſt deſerving my Elocution; and in theſe I was warm and earneſt; the ſetting forth of thy Glory; the aſſerting of thy truth; the detection and conviction of Errors; the clearing of the Innocent; the aggravating of Sins, Oppreſſions and Deceits: and though I was careful that I did not exceed the bounds of truth, or due moderation, yet I ever thought that theſe were the ſeaſons for which that Talent was given me, and accordingly I imployed it.

14. *Touching my Body and* Bodily Endowments *of Health, Strength, and Beauty.*

1. In general: I looked upon my Body but as the Inſtrument, the *Vehiculum Animæ*, and not ſo much given for its own ſake, as to be an Engine for the exerciſe of my Soul, and a Cottage, wherein it might inhabit and perfect it ſelf; and upon that reaſon I was very careful to keep it uſeful for that end; and that as on the one ſide, by over-much Severity or Tyranny over it, I might not tire it; ſo on the other ſide, by over-much Pampering or pleaſing it might not make it unruly or maſterleſs, though I held the latter far more dangerous: for,

2. I conſidered and found that my Body was the harbour of the moſt dangerous temptations and the receptacle of the moſt dangerous Enemies to my Soul. The greateſt, and moſt intimate, and moſt aſſiduous temptations for the moſt part made their applications to my Body, and held correſpondence with the Luſts and Inclinations of my Fleſh and Blood; the Wine, when it gave its colour in the Cup, and the pleaſantneſs of it, Variety and Curioſity of Meats, beautiful and fleſhly Allurements, coſtly and exceſſive Apparel, Precedence and Honour, Wealth and Power, the Purveyor of all Proviſions convenient for the ſufficing of fleſhly deſires, opportunities of Revenging ſenſe of Injuries, Eaſe, Idleneſs and Delicacy; theſe, and a thouſand more made their applications and addreſſes to my ſenſual and corporal Appetite; the motions of my Blood, the Conſtitution or Complexion of my Body, the Luſt and deſires of my Fleſh; or rather this Luſt reached and hunted after them, whereby my Body, which was given to be inſtrumental and ſubſervient unto my Soul, was ready ſtill to caſt off the yoak, and

ſet up for it ſelf, and proſtitute that noble part to be a Servant, a Baud unto it, and bring her to that Servitude and Vaſſalage, that all her Wit, Skill, Activity, and Power, was wholly taken up in contriving and making proviſions for the Fleſh. I found that the Senſual and Beaſtly part was ready ſtill to thruſt the Heavenly and Intellectual part out of her Throne, and to uſurp it, and to invert the very order of Nature it ſelf; ſo that both the parts of my Compoſition were diſordered, and out of their place, and loſt their uſe. My Body, which was given to Serve and obey, became the Empreſs, and commanded and corrupted my Soul, embaſed and enſlaved it to Luſt and diſorder; and my Soul, which was given to rule, became but the miniſter and ſlave of my Body, and was tainted and emaſculated by the Empire and Dominion of my Body, and the Luſts and ſteams of Concupiſcence that did ariſe from it; and I conſidered that if the Buſineſs was thus carried, my happineſs was only in this life. When Sickneſs, or Diſeaſes, or Death ſhould ſeize upon my Body, I had an Immortal Soul that had loſt her time wholly in this World; and not only ſo, but was imbaſed and putrified by theſe noiſom Luſts; and that the very contagion of my Body was incorporated and diffuſed through my Soul, and could carry nothing with her but Immortality and Diſappointment, and Defilement; and conſequently could expect, to all Eternity, nothing but Vexation and Diſſatisfaction, and everlaſting Confuſion. Upon all theſe conſiderations, I reſolved and practiſed Severity over this unruly Beaſt, brought my Body into ſubjection, refuſed to gratifie her intemperate deſires, denied them, kept them in awe and under diſcipline; and becauſe I found that my fleſhly Luſts, grew petulant, imperious, and unruly by Variety, Curioſity, and plenty of Meats, Drinks, and by Eaſe and Idleneſs, I ſubdued them by moderate

moderate Diet and Temperance, by hard Labour and Diligence, till I had reduced my body to that ſtate and order that became it, that it might be in ſubjection, and not in dominion, might ſerve and not rule. I denied ſatisfaction to an intemperate Appetite, a wanton Eye, a vain wiſh, a worldly deſire. My Table was ſparing to my ſelf, my Cloaths plain, my Retinue and Attendance but neceſſary. I chaſed away my Luſt, with the Contemplations of the Preſence of God, the end of Chriſt's Sufferings, the certainty, yet uncertainty of Death, the State after Death: and mingled all my Enjoyments and Deſires with theſe ſerious and cleanſing conſiderations: and I peremptorily refuſed to gratifie the cravings of an importunate, inordinate, ſenſual Appetite; and did reſolutely let them know, they ſhould not, might not expect any better dealing from me, and my practice was accordingly.

3. I found by evident Experience, that it is the greateſt difficulty that can be, for a man in a good condition to give himſelf leave to think it may be otherwiſe. There is a vanity that accompanies *Health*, that we can ſcarce perſuade our ſelves that we ſhall ever be Sick or Dye: we cannot put another eſtimate of our condition than we do at preſent injoy, eſpecially if it be pleaſing and delightful. To wean my ſelf from this impotency of mind, although it hath pleaſed thee to give me a ſtrong and healthy conſtitution, yet I often put my ſelf into the imagination and ſuppoſition of Sickneſs, thoughts of my Mortality, abſtracted my ſelf from my preſent condition of Life and Health, and preapprehended Sickneſs, Diſeaſes, old Age, Infirmity and Death; and by this means broke and ſcattered my confidence of Long Life, continued Health, and took up thoughts becoming a Sick, Infirm, or Dying man; conſidered how my Accounts ſtood, if God ſhould pleaſe to call me away, how I could alienate my mind

from the World; what Patience I had to bear Pain and Weakneſs, and Sickneſs. In my moſt intire and firmeſt Health, it was my care ſo to order my Life and Actions, as if the next hour might diſpoil me of my Life and Health too; I did not, durſt not allow my ſelf in any conſiderate practice of any known ſin, in procraſtination of my Repentance, in a Toleration of Paſſions, upon a ſuppoſition of a continuance of Life, or of an unſhaken Health; but ſtill caſt with my ſelf, Would I do thus, were the firmneſs of my Health, or the thred of my Life to be broken off the next hour? My firm and ſtrong conſtitution made me neither Proud nor Preſumptuous, but the frequent interpoſitions of the thoughts of my change kept me Humble and Watchful.

4. In reference to my *Health*, I alwayes avoided theſe two extreams: 1. I never made it my Idol, I declined not the due Imployment of my Body in the Works of Charity or Neceſſity, or my ordinary Calling, out of a vain fear of injuring my Health; for I reckoned my Health given me in order to theſe imployments; and as he is over-curious that will not put on his Cloaths for fear of wearing them out, or uſe his Ax in his proper imployment, for fear of hurting it; ſo he gives but an ill account of a healthy body, that durſt not imploy it in an imployment proper for him, for fear of hurting his health. 2. I never was vainly prodigal of it, but careful in a due manner to preſerve it; I would decline places of infection, If I had no neceſſary Calling that brought me to them; unneceſſary Journeys, expoſing my body *gratis* to unneceſſary dangers, eſpecially Intemperance in Eating and Drinking.

5. I eſtemed *Strength*, and *Beauty*, and Comlineſs of Body thy Bleſſing, and invitation to Thankfulneſs; I eſteemed it to carry with it a ſecret admonition to bear

bear a proportionable Mind and Life to a comely o beautiful body; and I look't upon a beautiful countenance, as a juſt reprehenſion of a deformed or ugly Life or diſpoſition, but I never found in it matter of Pride or Vain-Glory. 1. Becauſe it is thy Gift, and not my own Acquiſition. 2. Becauſe a ſmall matter quite ſpoils it; a fall, or a diſeaſe ſpoils the greateſt ſtrength; a Humour in the face, a Rheume in the eye, a Palſie, or the Small-Pox, ruines the greateſt Beauty; or if none of theſe happen, yet either Old Age, or Death, turns all into Weakneſs, Deformity or Rottenneſs. I learn therefore in the Enjoyments of theſe Bleſſings to enjoy them with Humility and Thankfulneſs; in the loſs of them, to loſe them with Patience and Contentedneſs; for I acknowledge thy hand both in the Gift and in the Loſs. I looked upon them as Flowers of the Spring, pleaſing to the eye, but of ſhort continuance; the caſuality of an unruly wind and unſeaſonable froſt, a Worm or Fly might intercept their natural courſe of continuance; but they that eſcaped beſt an Autumn or Winter, will infallibly over-take and deſtroy them.

15. *Concerning my* Wealth *and temporal ſubſiſtence.*

1. I eſteemed theſe acquiſitions rather the effects of thy Providence and Bleſſing, than of my Power or Induſtry; for if inſtrumentally my Induſtry acquired them, yet that very induſtry is thy gift; it is thou that giveſt me power to get wealth. Again, 2. Though my Induſtry and Dexterity to get wealth, were never ſo great, yet a ſmall interpoſition, either of thy Providence or Permiſſion might ſoon diſappoint and fruſtrate all that Dexterity or Induſtry: a Thief, or a Storm, or a Fire, or a Leak, or the diſcompoſure of the Times, or a prodigal Wife or Son, or an unfaithful Servant, or a

long Sickneſs, or a Misfortune in others whom I truſt, or a flaw in a Title, or a word miſ-interpreted, or a thouſand other emergencies may in a little ſpace ruine the product of many years labour and care. When I have looked upon a Spider framing his Web with a great deal of curioſity and care, and after his induſtry of many days, the Maid with the Broom, at one bruſh, ſpoils all; or when I have ſeen a Republick of Piſmires with great circumſpection chooſing the ſeat of their Reſidence, and every one carrying his Egg and Proviſions to their common Store-houſe, and the Boy with a ſtick ſtirring it all abroad, or a Hen or Partridge ſcattering it all aſunder, ſo that in a little moment, all the labour of thoſe poor innocent Creatures is diſappointed; it hath often put me in mind, how eaſily and ſuddenly the collection of many years may be diſſipated; and the Experience of theſe latter times give ſad and plentiful inſtances of it. 3. But if none of all theſe viſible emergencies happen, yet it is moſt plain, that without thy ſecret Bleſſing upon honeſt and commendable induſtry, it proves unſucceſsful to that end. I have known in my own obſervations oftentimes two men equally Induſtrious, Sober, Watchful of opportunities, Sparing, yet one gets up in the World, the other goes backwards; and neither they, nor I could poſſibly attribute it to any other cauſe but this, Thou didſt bleſs the labour of the one, and blow upon the labour of the other. And upon all theſe conſiderations I learned in the midſt of all my affluence, not to ſacrifice to my own Net, nor to ſay in my heart, My Might, and the Power of my hands have gotten me this wealth; but I did remember the Lord my God, for it is he that gave me Power to get Wealth. *Deut.* 8. 17.

2. I did not meaſure thy Favour to me, or the Goodneſs or Safety of my own condition by my Wealth and Plenty; for I found that thoſe Externals were either indifferently diſpenſed to the Good and Bad, or

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if there were any odds, the advantage of Externals seemed to be to those, whose portion we might probably conjecture was only in this life. My Wealth and Plenty therefore rather made me the more jealous of my condition, than secure in it: It made me search and examine my condition the more strictly and carefully, and when upon the I result, found my Sincerity and Uprightness of Heart, though I with all thankfulness acknowledge thy Goodness in giving me Externals, yet I often begg'd of thee that my portion might not be in this life only; that as thou gavest me Wealth, so thou wouldest give and increase thy Grace in my heart; that though I could wish the continuance of any External advantages as an opportunity to do the more good, yet if it were inconsistent with my everlasting interest, my great expectation in the life to come, I should chuse to be without the former rather than lose the latter; and I made it my choice rather to be poor here, and rich in the life to come, than to be rich here, and lost in the life to come.

3. And upon the same consideration, I judged my self never the better Man nor the better Christian, for having much of these Worldly advantages. I looked upon them as External and adventitious advantages, that had no ingredience at all into my Soul, unless possibly for the worse. I found a man might be Rich or Honourable, in respect of his Birth or Place, and yet a Fool, a Glutton, Luxurious, Vain, Imperious, Covetous, Proud, and in all probability the more obnoxious to these distempers by his wealth or greatness: on the other side a Man might be Poor and Wise, and Learned, Sober, Humble, and possibly his Poverty might in reference to these Virtuous Habits be an advantage. My Riches and Honour therefore never made me set one grain of value the more upon my self, than if I had been without them. I esteemed it as an Instrument,

that being put into a Wiſe, Prudent, Faithful, and Liberal hand, might be of uſe; but gave no more value to that inherent worth of the man, than the Ax or the Saw gives Skill to the Carpenter.

4. I eſteemed all the Wealth and Honour that I had, but intruſted to me by the Great Maſter of the World; a Talent which thou committed'ſt to me as thy Steward, and upon account; and this conſideration cauſed me to judge and eſteem of my Wealth, and diſpenſe the ſame quite in another way, than is ordinarily done.

1. I did not eſteem my ſelf the Richer at all for my multitude of Riches; I eſteemed no more given me than what was in a reaſonable manner proportionable to my Neceſſities, to my Charge and Dependance, and to the Station I had in the World; all the reſt I looked upon as none of mine, but my Maſters; it was rather my burthen than my poſſeſſion, the more I had, the more was my Care, and the greater the Charge that I had under my hands, and the more was my Solicitude to be a Faithful Steward of it, to the Honour and Uſe of my Maſter; but my part was the leaſt that was in it: Indeed I rejoyced in this, that my Maſter eſteemed me Wiſe and Faithful, committing the Diſpenſation thereof to my Truſt; but I thought it no more mine, than the Lord's Baily, or the Merchant's Caſh-keeper thinks his Maſter's Rents or Money his.

2. And therefore thought it would be a breach of my Truſt to conſume or imbezil that wealth in Exceſſive Superfluities of Meat, Drink, or Apparel, or in advancing my ſelf, or my poſterity to a maſſie or huge Acqueſt.

3. But I imployed that over-plus in ſupport of the Miniſtry, in Relief of the Poor, in Redemption of Captives, in placing Children to School and Apprentice, in ſetting the Poor on work; and with ſubmiſſion to thy Wiſdom, I thought that this latter was an equal,

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if not a greater Charity than the incouragement of idle or diſſolute perſons by liberal ſupplies: becauſe it kept them in their way that Wiſdom and Providence hath deſigned for the Children of men.

4. And in thoſe Imployments of Men in their Labours I ſtill held this courſe: 1. To allow them competent Wages. 2. That the greateſt expence ſhould be rather in the Labour than in the Materials. 3. That the nature of the Work ſhould be ſuch as might bring me in a return of Profit, rather than of Curioſity: becauſe the Proceed might be a Stock for farther Charity or Publique Advantage. But rather than the Poor ſhould want imployment and ſubſiſtence, I thought it allowable to imploy them in ſuch Labours as might yield them a Lawful profit, though it yielded Me only a Lawful Contentment; as in Building, Planting, and the like honeſt, though not altogether profitable, imployments; in all which, my principal Deſign was the ſupport of others, and my own contentation was only a concomitant of it; and I thought ſuch an unprofitable Contentment lawfully acquired, when it was attained by the honeſt Labour and convenient profit of thoſe that I imployed. 5. And by this conſideration, I kept my heart from making my Wealth, either my Confidence or my Treaſures; I kept a looſe affection towards it; If I had it, I eſteemed it as thy *depoſitum*, an increaſe of my account and care; if I loſt it without my own folly or fault, I looked upon that loſs as a diſcharge of ſo much of my accounts and charge; I had the leſs to anſwer for.

5. I eſteemed my wealth, 1. As uncertain to continue with me, for it hath its wings, and might take its flight, when I little thought of it. 2. As that which I muſt leave when I dye. 3. As not uſeful after death for any purpoſe whatſoever unto me. 4. As that which makes me obnoxious to Envy and Rapine, while

while I live. 5. As Unuſeful at all, but when it is going away, *viz.* In the Expence of it. 6. As a great temptation to Pride, Vanity, Inſolence and Luxury. And upon all theſe and many more conſiderations, I ever thought it two low to ſet my Heart upon it, and too weak to place my confidence in it. When I had it therefore, I received it Thankfully, uſed it Soberly and Faithfully; when I loſt it, I loſt it Patiently and Contentedly.

2. In as much as my Wealth *in ſpecie*, muſt be left when I dye, and I could not poſſibly carry that luggage into the other World; and if I could, it would not be of uſe there, I endeavoured ſo to order and husband it, that I might receive it, though not in kind, yet by way of exchange after death; and becauſe I found in thy Word, that *he that giveth to the Poor, lendeth to the Lord*, Pro. 19. 17. and *he that giveth to a Prophet but a cup of cold water in the name of a Prophet, ſhould receive a Prophet's Reward*, Mat. 10. 41. I have taken that courſe ſo to diſpoſe this unrighteous Mammon here, that I might make the God of Heaven my Debtor, not by Merit, but by Promiſe; and ſo I have made over that great wealth, that thou didſt ſend me, unto the other World; and bleſſed be thy condeſcention to thy Creatures, that when thou makeſt us thy Debtors and Accountants in this World, by thy Talent of all kinds that thou delivereſt us, thou art pleaſed upon the Performance of our Duty in that Truſt, to make thy ſelf a Debtor to thy Creature by a Promiſe of an Everlaſting Reward.

Luk. 12. 33. Math. 6. 20. 1 Tim. 6. 18, 19.

16. *Touching my* Eminence of Place or Power *in this World, this is my Accompt.*

1. I never ſought or deſired it, and that upon theſe reaſons: 1. Becauſe I eaſily ſaw that it was rather a Burthen

Burthen than a Priviledge; it made my Charge, and my Accompts the greater, my Contentment and Reſt the leſs; I found enough in it, to make me decline it in reſpect of my ſelf, but not any thing that could invite me to ſeek or deſire it. 2. That External Glory and Splendor that attended it, I eſteemed as Vain and Frivolous in it ſelf, a bate to allure Vain and Inconſiderate perſons to affect and delight, not valuable enough to invite a Conſiderate Judgment to deſire or undertake it. I eſteemed them as the Guilt that covers a bitter Pill, and I looked through this dreſs and outſide, and eaſily ſaw that it covered a State obnoxious to Danger, Solicitude, Care, Trouble, Envy, Diſcontent, Unquietneſs, Temptation and Vexation. I eſteemed (it) a condition which if there were any diſtemper abroad, they would infallibly be hunting and puſhing at it; and if it found any corruptions within, either of Pride, Vain-Glory, Inſolence, Vindictiveneſs, or the like, it would be ſure to draw them out and ſet them to work, which if they prevailed, it made my Power and Greatneſs not only my Burthen, but my Sin; if they prevailed not, yet it required a moſt Watchful, Aſſiduous, and Severe Vigilant Labour and Induſtry to ſuppreſs them.

2. When I *Undertook* any Place of Power or Eminence, firſt I looked to my Call thereunto, to be ſuch as I might diſcern to be thy Call, not my own Ambition. 2. That the Place were ſuch as might be anſwered by ſuitable Abilities in ſome meaſure to perform. 3. That my End in it might not be the ſatisfaction of any Pride, Ambition, or Vanity in my ſelf, but to ſerve thy Providence and my Generation honeſtly and faithfully. In all which, my undertaking was not an act of my Choice, but of my Duty.

3. In the *Holding or Exerciſing* of theſe Places, 1. I kept my heart humble, I valued not my ſelf one Ruſh

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the more for it. 1. Becauſe I eaſily found that that baſe affection of Pride, which commonly is the Fly that haunts ſuch imployments, would render me diſhonourable to thy Majeſty, and diſſerviceable in the imployment. 2. Becauſe I eaſily ſaw Great Places were Slippery places, the mark of Envy. It was therefore alwayes my care ſo to behave my ſelf in it, as I might be in a capacity to leave it; and ſo to leave it, as that when I had left it, I might have no ſcars and blemiſhes ſtick upon me. I carried therefore the ſame evenneſs of temper in holding it, as might become me if I were without it. 3. I found enough in Great Imployments, to make me ſenſible of the Danger, Troubles, and Cares of it; enough to make me Humble, but not enough to make me Proud and Haughty.

4. I never made uſe of my Power or Greatneſs to ſerve my own Turns, either to heap up Riches, or to oppreſs my Neighbour, or to Revenge Injuries, or to Uphold or bolſter out Injuſtice; for though others thought me Great, I knew my ſelf to be ſtill the ſame, and in all things, beſides the due execution of my place, my deportment was juſt the ſame, as if I had been no ſuch man: for firſt, I knew that I was but thy Steward and Miniſter, and placed there to ſerve thee and thoſe Ends which thou propoſedſt in my preferment, and not to ſerve my ſelf, much leſs my Paſſions or Corruptions. And further, I very well and practically knew, that Place, and Honour, and Preferment, are things Extrinſecal, and have no ingredience into the Man: his value and eſtimate before, and under, and after his Greatneſs, is ſtill the ſame in it ſelf, as the Counter that now ſtands for a penny, anon for ſix pence, anon for twelve pence, is ſtill the ſame Counter though its place and extrinſecal denomination be changed.

5. I improved the opportunity of my Place, Eminence, and Greatneſs to ſerve Thee and my Country

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in it, with all Vigilance, Diligence and Fidelity. protected, countenanced, and encouraged thy Worſhip, Name, Day, People. I did faithfully Execute Juſtice according to that Station I had; I Reſcued the Oppreſſed from the Cruelty, Malice, and Inſolence of their Oppreſſors; I cleared the Innocent from unjuſt Calumnies and Reproaches; I was inſtrumental to place thoſe in Offices, Places, and Imployments of truſt and conſequence, that were Honeſt and Faithful; I removed thoſe that were Diſhoneſt, Irreligious, Falſe or Unjuſt, I did diſcountenance, and as they juſtly fell under the Verge of the Law, I puniſhed Prophane, Turbulent, Atheiſtical, Licentious perſons. My Greatneſs was a ſhelter to Virtue and Goodneſs, and a terror to Vice and Irreligion; I interpoſed to cool the ferocity and violence of others againſt good men, upon miſtake or ſlight, and inconſiderable differences: In ſum, I ſo uſed my place and Greatneſs, and ſo carried my ſelf in all things, as if all the while I had ſeen thee the great Maſter of all the Families in Heaven and Earth ſtanding by me. I often conſulted my Inſtructions, by written Word, and the impartial Anſwers of my Conſcience; and I ſtrictly perſued it; and when I found my ſelf at any time at a loſs, by reaſon of the difficulty and perplexity of emergencies, I did in an eſpecial manner apply my ſelf unto Thee for Advice and Direction.

17. *Touching my* Reputation and Credit.

1. I never affected the Reputation of being Rich, Great, Crafty, Politick; but I eſteemed much a deſerved reputation of Juſtice, Honeſty, Integrity, Virtue, and Piety.

2. I never thought that Reputation was the thing primarily to be looked after in the exerciſe of Virtue; for

for that were to affect the ſubſtance for the ſake of the ſhadow, which had been a kind of levity and impotence of mind; but I looked at Virtue and the worth of it, as that which was the firſt deſireble, and Reputation as a handſome and uſeful acceſſion to it.

3. The Reputation of Juſtice and Honeſty I was always careful to keep untainted, upon theſe grounds: 1. Becauſe a blemiſh in my Reputation would be diſhonourable to thee. 2. It would be an abuſe of a Talent which thou hadſt committed to me. 3. It would be a weakning of an inſtrument which thou hadſt put into my hands, upon the ſtrength whereof, much good might be done by me.

4. I found both in my ſelf and others a Good Reputation had theſe two Great *Advantages* in it: 1. In reſpect of the party that had it, it was a handſome Incentive to Virtue, and did ſtrengthen the Vigilance and Care of them that had it, to preſerve it. There is a certain honeſt worth and delight in it, that adds ſomewhat to the care and jealouſie of good minds not raſhly to loſe it. The value and worth of Virtue, though it far exceeds the value of that Reputation that ariſeth from it, yet it is more Platonick and Spiritual, and hath not alwaies that impreſſion upon us, as the ſence of our Reputation hath; and I alwaies looked upon it as no ſmall evidence of thy Wiſdom in Governing Men, in adding a kind of External Splendor and Glory to Goodneſs and Virtue, which might be, and is a means to preſerve the other, as the Shell or Husk to preſerve a Kernel. 2. In reſpect of others, becauſe it is both an allurement to the practice of that Virtue which attends, and alſo gives a man a fairer opportunity and Strength to exerciſe any worthy and Good actions for the Good of others. A man of a deſerved Reputation hath often-times an opportunity to do that good which another wants, and may practiſe it with more ſecurity and ſucceſs.

5. Theſe

5. Theſe *Temptations* I alwaies found *attending a fair Reputation*, and I ſtill watched and declined them as Peſts and Cankers. 1. Pride and Vain-glory; I eſteemed this as that which would ſpoil and deface not only my Soul, but even that very Reputation which I had acquired. There is nothing ſooner undoes Reputation, than the Pride and Vain-glory that a man takes in it. 2. Idleneſs and Remiſneſs, when a man begins to think that he hath ſuch a ſtock thereof, that he may now ſit ſtill, and with the Rich Man in the Goſpel, pleaſe himſelf that he hath enough laid up for many years, and therefore he at once ſtarves both his Goodneſs and Reputation. 3. A daring to adventure upon ſome very ill action, upon a ſecret and deceitful confidence in his Reputation, thinking now he hath acquired ſuch a ſtock of Reputation, that he may with ſecrecy and ſafety, and ſucceſs, adventure upon any thing in confidence that his Reputation will bear him out. 4. A man of great Reputation ſhall be ſure by thoſe in Power, to be put upon actions that may ſerve Turn; this is the Devil's Skill; for if he carry it out upon the ſtrength of his Reputation, the Devil makes the very reſult of Virtue and Worth the inſtrument of Injuſtice and Villany; but if he miſcarry, the Devil hath got his end upon him, in that he hath blaſted him, and wounded thy Honour which ſuffers in his diſ-reputation. 5. A great Reputation, and the ſenſe of it, and delight in it, it is apt to put a man upon any Shifts, though never ſo unhandſome to ſupport it. 6. It makes a man often-times over-timerous in doing that which is Good and Juſt, leſt he ſhould ſuffer in his Reputation with ſome party, whoſe concernment may lye in it. 7. It is apt to make a man impatient of any the leaſt blemiſh that may be cauſeleſly caſt upon him, and to ſink under it. A man of a great Reputation, and (who) ſets his heart upon it, is deſperately ſenſible

ſible of any thing that may wound it. Therefore,

6. Though I have loved my Reputation, and have been vigilant not to loſe or impair it by my own default or neglect, yet I have looked upon it as a brittle thing, a thing that the Devil aims to hit in a ſpecial manner, a thing that is much in the power of a falſe report, a miſtake, a miſ-apprehenſion to wound and hurt; notwithſtanding all my care, I am at the mercy of others, without God's wonderful over-ruling Providence. And as my Reputation is the eſteem that others have of me, ſo that Eſteem may be blemiſhed without my default. I have therefore always taken this Care, not to ſet my Heart upon my Reputation. I will uſe all Fidelity and Honeſty, and take care it ſhall not be loſt by any default of mine; and if notwithſtanding all this, my Reputation be foiled by evil, or envious Men or Angels, I will patiently bear it, and content my ſelf with the Serenity of my own Conſcience, *Hic murus aheneus eſto.*

7. When thy Honour, or the good of my Country was concerned, I then thought it was a ſeaſonable time to lay out my Reputation for the advantage of either, and to act it, and by, and upon it, to the higheſt, in the uſe of all lawful Means; and upon ſuch an occaſion the Councel of *Mordecai* to *Heſther* was my incouragement, *Heſther* 5. Who knoweth whether God hath given thee this Reputation and Eſteem for ſuch a time as this?

Di-

DIRECTIONS

Touching the keeping of the

Lords day

TO HIS CHILDREN.

Children,

WHen I laſt Lodged in this place, in my Journey up to *London*, I ſent you from hence divers *Inſtructions concerning your Speech*, and how you ſhould manage it, and required you to take Copies of it, and to direct your practice according to it. I forgot to enquire of you, whether you had taken Copies of it, but I hope you have; and I do again require you to be careful in obſerving thoſe and my *former Directions* given to you, ſome in Writing, and many more by Word of mouth, I have been careful that *my Example* might be a viſible direction to you; but if that hath been defective, or not ſo full and clear a pattern of your imitation, eſpecially in reſpect of my different condition from yours; yet I am certain that thoſe Rules and Directions, which I have at ſeveral times given you, both in Writting and by Word of mouth, have been ſound, and

wholsome, and seasonable: and therefore I do expect that you should remember and practise them: and though your young years cannot yet perchance see the reason or use of them, yet assure your selves, time and experience will make you know the benefit of them. In *Advice given to young People*, it fares with them as it doth with young Children that are taught to Read, or young School-Boys that learn their Grammar rules; that learn their Letters, and then they learn to spell a Syllable, and then they learn to put together several Syllables to make up a word; or they learn to decline a Noun, or to form a Verb; and all this while, they understand not to what end all this trouble is, nor what it means. But when they come to be able to read English, or to make a piece of Latin, or to construe a Latin Author, then they find all these Rudiments were very necessary, and to good purpose; for by this means they come to understand what others have written, and to know what they knew and wrote, and thereby improve their own knowledg and understanding. Just so it is with young people, in respect of Counsel and Instruction, when the Father, or the Minister, or some wise and understanding man doth sometimes admonish, sometimes chide and reprove, sometimes instruct, they are apt to wonder, why so much ado, and what they mean, and it is troublesome and tedious, and seems impertinent; and they are ready to say within themselves, that the time were better spent in Riding, or Hunting or Merriment, or Gaming; but when they come to riper years, then they begin to find that those Instructions of the Ancient, or of excellent use to manage the Conversation, and to direct the Actions, and to avoid Inconveniences and Mischiefs, and Miscarriages, to which they are subject without the help of these Counsels. And therefore it hath been *my Practice* to give you line upon line, and precept upon precept, to enable you to steer

and

and order your courſe of life through an evil and dangerous world; and to require you to be *frequent in reading the Scriptures* with due obſervation and underſtanding, which will make you wiſe for this life, and that which is to come.

I am now come well to *F.* from whence I wrote to you my former Inſtructions, concerning your Words and Speech; and I now intend to write ſomething to you of another Subject, *viz.* your *Obſervation of the Lord's Day*, commonly called *Sunday*; and this I do for theſe *Reaſons*.

1. Becauſe it hath pleaſed God to caſt my lot ſo, that I am to reſt at this place upon that Day, and the conſideration therefore of that duty, is proper for me and for you; it is *Opus dei in die ſuo*, the work fit and proper for that Day.

2. Becauſe I have by long and ſound *Experience* found, that the due Obſervance of this Day, and of the Duties of it, have been of ſingular comfort and advantage to me; and I doubt not but it will prove ſo to you. God Almighty is the Lord of our time, and lends it to us, and as it is but juſt we ſhould conſecrate this part of that time to him; ſo I have found by a Strict and Diligent Obſervation, that a due Obſervation of the Duty of this Day, hath ever had joyned to it, a Bleſſing upon the reſt of my time, and the Week that hath been ſo begun, hath been bleſſed and proſperous to me; and on the other ſide, when I have been negligent of the Duties of this Day, the reſt of the Week hath been unſucceſsful and unhappy to my own ſecular Imployments; ſo that I could eaſily make an eſtimate of my ſucceſſes in my own ſecular Imployments the Week following, by the manner of my paſſing of this Day: and this I do not write lightly or Inconſiderately, but upon a long and found Obſervation and Experience.

3. Becauſe I find in the World much *Looſneſs, and Apoſtacy from this Duty.* People begin to be cold and careleſs in it, allowing themſelves Sports and Recreations, and ſecular imployments in it, without any neceſſity, which is a ſad ſpectacle, and an ill preſage. It concerns me therefore (that am your Father) as much as I may, to reſcue you from that ſin, which the Examples of others, and the inclination, and inconſideratenes ſs of youth is otherwiſe apt to lead you into.

I ſhall therefore ſet down unto you particularly (and not in generals only) theſe things, 1. What is the Reaſon and Ground of your Obſervation of this Day. 2. What things ought not to be done upon this day, which poſſibly may be Lawful upon another Day. 3. What things be done upon this Day. 4. What things are either fit or neceſſary to be done in order to the Sanctification of this Day.

I. Touching the firſt of theſe, *viz. the reaſon of the Obſervation and Sanctification of this Day*; and the Reaſons are theſe:

1. It is *a Moral Duty*, that ſince the Glorious God gives me my time, I ſhould conſecrate and ſet a-part ſome portion of that time in a ſpecial mannner to his Service.

2. And becauſe the Glorious *God* beſt knows, what portion of time is fit to be peculiarly dedicated to his Service, that ſo the Morality of that Time might be determined unto ſome certainly, he hath by his expreſs Precept given to his Ancient People the Jews, *limitted one day of ſeven*, to be that ſpecial portion of time which he would have peculiarly dedicated to his Service, and ſo to conclude, and... into it the Morality of that Duty,

3. This ſeventh portion of time, under the old Law

Law given to the Jews, was determined by the Precept and *Command of God*, in the 4th Command, and likewiſe by his own Example confined to the 7th day from the Creation, upon which the Lord reſted from his works of Creation.

4. But our Saviour *Chriſt*, who is the Son of God, Bleſſed for ever, and is Lord of the Sabbath, fulfilling the work of our Redemption by his *Reſurrection* upon the firſt day of the Week, and by his *Miſſion of the Holy Ghoſt* miraculouſly the firſt day of the Week, and by the *ſecret Meſſage of the Spirit* to the Apoſtles and Primitive Church, hath tranſlated the obſervation of the Seventh day of the Week to the Firſt day of the Week, which is our Chriſtian Sabbath; that as our Chriſtian Baptiſm ſucceeds the Sacrament of Circumciſion, and as our Chriſtian Paſcha, the Sacrament of the Euchariſt, ſucceeded the Jewiſh Paſſeover; ſo our Chriſtian Sabbath the Firſt day of the Week, ſucceeds the Sabbath of the Seventh day of the Week; and that Morality, which was by Almighty God, under that Covenant confined to the Seventh day, is by the Example of Chriſt and his Apoſtles, to us Gentiles, transferred to the firſt day of the Week; and that which would have been morally a violation of the morality of the Fourth Command under the Jewiſh Sabbath, is a violation of the ſame Fourth Command, if done upon the Chriſtian Sabbath: though the Strictneſs, and Severity injoyned to the Jews, be not altogether the ſame that is now required of Chriſtians. And thus you have the Reaſon of the Obligation upon us Chriſtians, to obſerve the Firſt day of the week, becauſe by more than a humane Inſtitution, the Morality of the Fourth Command, is transferred to the Firſt day of the Week, being our Chriſtian Sabbath; and ſo the Fourth Commandment is not abrogated; but only the *Matth.* 12.

day changed, and the Morality of that Command only translated, not adnulled.

II. 2. Concerning the Second. It is certain that *what is unlawful to be done* upon another day, is much more unlawful upon this; as Excess and Intemperance, and the like sinful and unlawful actions. But further, there are many things that may be lawfully done on another day, which may not lawfully be done upon this; and many things that are not only lawful upon another day, but also fit and decent, which are yet unfit to be done upon this day. Upon other days we may and must imploy our selves in our secular and ordinary Callings; we may use bodily Exercises and Recreations, as Bowling, Shooting, Hunting, and divers other Recreations; we may study humane Learning: But I hold these to be not only unfit, but unlawful to be used upon this day, and therefore remember it. Moderate walking may thus far be used, so far only, as it enableth to the more chearful and lively performance of the duties of this day; and therefore I allow you to walk soberly about half an hour after Dinner, to digest your Meat, that you be not drowsie, nor indisposed in the Religious duties of the day. Merry, but harmless talking, or talking about sports or worldly business, may be used another day, but not upon this. Feastings may be sometimes seasonably used upon other days, but are not fit upon this day. Let only such Provision be made upon this day, as may be necessary for the Feeding of the Family, and the Poor; and therefore I hold that Curiosities, baking of Meats and superfluous provisions upon this day are to be avoided, as being an unnecessary breaking of the rest of this day, and unbeseeming the solemnity of it.

III. 3. *What things may be done* this day, is a Question of a great Latitude; because Circumstances are many,

that

that do much diverſifie the actions of men, and many times render them lawful or unlawful, according to thoſe varieties of Circumſtances. Therefore I ſhall ſhortly ſet down thoſe things that do not of themſelves directly tend to the Sanctification of this day, that yet may, and ſometimes muſt be done upon this day. For there were many things that were ſtrictly enjoyned to the Jews in their obſervation of their Sabbath, which were Ceremonial, and concerned only that State, and do not oblige under the Goſpel; as their dreſſing of Meat upon this day was prohibited to them, but not to us; and many more things they did forbear and count unlawful, which in truth were not only not forbidden, but enjoyned and commanded, for which our Lord reproves the *Phariſees*, who accounted it a breach of the Sabbath to heal the Sick, or to pluck the Ears of Corn for the neceſſary relief of Hunger. Therefore, *Matth.* 12.

1. *Works of abſolute Neceſſity* for Man or Beaſts may be done upon the Lord's day. And thoſe I call works of Neceſſity, which cannot be done before the day, or after, without apparent danger. As for inſtance, ſtopping of the Breach of a Sea-wall; ſupporting a Houſe, that upon a ſudden tempeſt or caſualty is ready to fall; pulling out an Oxe or other Beaſt fallen into a Ditch; Preventing of a Treſpaſs, that by a ſudden Accident may be occaſioned to my Corn, or my Neighbour's; Setting of a broken Bone; Phyſick to remove an incumbent, or imminent Diſeaſe or Pain; Milking of Cowes; Feeding of Cattle; The neceſſary dreſſing of Meat for the Family, and many more inſtances of that kind. But yet therein, great warineſs and integrity muſt be uſed; for otherwiſe Men under pretence of neceſſity, will take the liberty to do what they pleaſe. Therefore take theſe *Cautions concerning Neceſſity.*

1. That is not a Neceſſity that excuſeth a work upon this day, which might have been reaſonably fore-ſeen and done before the day: As for inſtance, A man hath a neceſſity to dreſs Meat for his Family, which he might have provided on the *Saturday*, and neglects it; this neceſſity will not juſtifie him in ſending two or three miles to buy meat upon the Lord's Day.

2. That is not a Neceſſity, which may be forborn to be done without any abſolute deſtruction or loſs of the thing, until the Morrow. If a rick of Hay be on fire, I may endeavour to quench it on the Lord's Day: but if my Corn be cut, and lying upon the ground on the Saturday, though the weather be rainy, or inclining to wet, I may not make it into Cocks, or fetch it home upon the Lord's Day; becauſe poſſibly Almighty God may ſend fair weather to morrow. And therefore in my forbearance I do two duties under one, *viz.* obſerve his Law, and reſt upon his Providence. *** Men make neceſſities many times to ſerve their Eaſe and Sloth and Fancies, when in truth, there is none, but the buſineſs may be deferred without any danger. If we would be more Faithful in our Obedience to God, we ſhould find many pretended Neceſſities to vaniſh into meer Imaginations.

3. *Works of Charity.* Relief of the Poor; Adminiſtring Phyſick upon an apparent neceſſity; Viſiting or Comforting the afflicted; Admoniſhing the diſorderly; perſuading Peace between Neighbours offended, and endeavouring to compoſe differences which require not much examination, or cannot be deferred without an apparent danger of greater miſchief. Theſe are not only permitted, but commendable, nay, commanded upon this Day. But if the buſineſs require examination, or may be deferred till

to

to morrow, then it is beſt to defer ſuch examinations and treaties, between offended parties; till another day, becauſe they will take away too much of the little pretious portion of time of this day, and may be as well done to morrow.

4. As for the fourth, what is proper, fit, or neceſſary to be done, in order *to the Sanctification of this Day*, I will ſet down particularly; for Generals ſeldom produce any great effect, becauſe every man is apt to conſtrue them according to his one mind and liking.

1. I would not have you meddle with any Recreations, Paſtimes, or ordinary work of your Calling, from *Saturday-night* at eight of the Clock, till *Monday-morning*. For though I am not apt to think that *Saturday-night* is part of the Chriſtian Sabbath, yet it is fit then to prepare the heart for it.

2. *Riſe* at leaſt three hours before Morning Sermon; and when you have made your ſelf fully ready, and waſhed, and fitted your ſelf for the Solemnity of the day, *Read* two Chapters in the Bible, and then go ſolemnly to your *Private Prayer*, and deſire of God his Grace to enable you to Sanctifie his Day: and after your private Prayer, Read another Chapter, and let your Reading be with Attention, Obſervation, and Uncovered on your head.

3. When you are in *the Publick Worſhip* and *Service* of God, be *Uncovered* all the while of Reading, Praying, or Preaching, and if the weather be too cold, wear a Sattin Cap.

4. *Kneel* upon your knees at Prayer. *Stand* up at the reading of the Pſalms, and at the firſt and ſecond Leſſon, and the Epiſtle and Goſpel, the Hymns and Creeds; ſo you ſhall avoid offence, and give the ſame honour to every part of the Holy Scripture: But ſtand not up at reading of *any* Apocryphal Book, if any happen to be read.

5. Sit

5. Sit *at the Sermon* and be very attentive at your Prayers, and in your hearing, I commend your *Writing* the Sermon, eſpecially till you are one or two and twenty years old, becauſe young minds are apt to wander, and writing the Sermon fixeth them and maketh them more attentive.

6. *When the Miniſter readeth* any of the Pſalms or Leſſons, turn to them in your Bible, and go along with him, it will [illegible]ten your attention, and prevent wandring thoughts.

7. Be very Attentive and Serious *at Church*, uſe no Laughing, nor Gazing about, nor Whiſpering, unleſs it be to ask thoſe by you, ſomething of the Sermon, that you ſlipped in writing.

8. *Sing* the ſinging Pſalms with the reſt of the Congregation.

9. *After Sermon*, eat moderately at *Dinner*, rather ſparingly than plentifully upon this Day, that you may be fit for the Afternoon's Exerciſe, without drowſineſs or dulneſs.

10. Walk half an hour *after Dinner*, in the Garden, to digeſt your Meat, then go to your Chamber and peruſe your Notes, or recollect what you remember of the Sermon, until it be Church-time.

11. If you are well be ſure you *go to Church* Morning and Afternoon, and be there before the Miniſter begin, and ſtay till he hath ended: and all the while you are at Church, carry your ſelf Gravely, Soberly, and Reverently.

12. *After Evening Sermon*, go up to your Chamber and read a Chapter in the Bible; then examine what you have written, or recollect what you have heard; and if the Sermon be not repeated in your Father's Houſe, but be repeated in the Miniſter's Houſe, go to the Miniſter's Houſe to the repetition of the Sermon.

13. In

13. In all your ſpeeches or Actions of *this day*, let there be no Lightneſs nor Vanity; uſe no Running, or Leaping, or Playing, or Wreſtling; uſe no Jeſting, or telling of Tales or fooliſh Stories, no talk about worldly buſineſs; but let your actions and ſpeech be ſuch as the day is, ſerious and ſacred, tending to learn or inſtruct in the great buſineſs of your Knowledge of God, and his Will and your own Duty.

14. *After Supper*, and Prayers ended in my Family, every one of you going to Bed, Kneel down upon your Knees and deſire of God his Pardon for what you have done amiſs this Day, and his Bleſſing upon what you have heard, and his acceptance of what you have endeavoured in his Service.

15. *Perform all* this Chearfully and Uprightly, and Honeſtly; and count it not a burden to you; for aſſure your ſelves you ſhall find a Bleſſing from God in ſo doing. And remember it is your Father that tells you ſo, and that loves you, and will not deceive you; and (which is more then that) remember that the Eternal God hath promiſed, *Iſa.* 58. 13, 14. *If thou turn thy foot from the Sabbath, from doing Thy pleaſure on My Holy Day, and call the Sabbath a delight; the Holy of the Lord, honourable; and ſhalt honour him, not doing thy own ways, nor finding thine own pleaſure, nor ſpeaking thine own words; then ſhalt thou delight thy ſelf in the Lord, and I will cauſe thee to ride upon the high places of the Earth, and feed thee with the Heritage of* Jacob *thy Father; for the mouth of the Lord hath ſpoken it.*

And thus I have written to you of the Obſervation of the Lord's Day; wherein, though I have omitted many things that might have been fit to be inſerted

inserted, yet you must consider that I had but a small portion of time allowed me to write, while I lay at an Inn, and upon that day wherein I have performed those duties, which I now enjoyn you. Let the Original be laid up safely for your Brother *R.* and every of you take copies of it, that you may thereby remember the Councels of.

October the 20th.
1662.

Your Loving Father

POEMS

POEMS

UPON

Christmas-Day.

I.

Christmas-Day, 1651.

ALmighty God, when he had rais'd the Frame
Of Heaven and Earth, and furnished the same
With works of equal wonder, framed then
A piece of greater Excellence, call'd Man:
Gave him a comprehensive Soul, that soar'd
Above the Creatures, and beheld their Lord;
Inscrib'd him with his Image, and did fill
The compass of his Intellect and Will,
With Truth and Good; gave him the Custody
Of his own Bliss and Immortality.
And justly now his Soveraign might demand,
Subjection and Obedience at his hand;
Were only Being given, 'twere but right
His Debt of Duty should be infinite:
But here was more, a super-added dress
Of Life, Perfection, and Happiness.

Yet

Yet this great King, for an Experiment
Of Man's deserv'd Allegiance, *is content*
To use an easie Precept, such as stood
Both with his Creatures Duty and his Good;
Forbids one Fruit, on pain of death and gives
Freely the rest, which he might eat and live.
But Man rebels, *and for one tast doth choose*
His Life, his God, his Innocence to lose.
And now death-stricken, like a wounded Deer,
Strictly pursued by Guilt, and Shame and Fear,
He seeks to lose himself; from God he flies,
And takes a Wilderness of Miseries;
A Land of new transgressions, where his Curse
Is closer bound, his Nature growing worse.
And whiles in this condition Man-kind lay,
A man should think his injur'd God should say,
There lies Accursed Man, and let him lie
Intangled in that Web of Misery,
Which his own Sin hath spun; I must be True
And Just, Unthankful Man, thou hast thy due.
But 'twas not so. Though Man the Mastery,
With his Creator's Power and Will, dares try,
And being over-matcht with Power, disdains
To seek a Pardon from his Soveraign;
The Great and Glorious God, the Mighty King
Of Heaven and Earth, despis'd by such a thing
As man, a Worm of his own making, breaks
The rules of Greatness, and his Creature seeks,
His froward Creature; not in such a way
As once he did in the cool of that day,

Wherein

Wherein Man ſinn'd, and hidd ; ſuch Majeſty
Had been too great for Man's neceſſity :
But the Eternal Son of God, *the Word,*
By which all things were made, the Mighty Lord,
Aſſumes our Fleſh, *and under that he laies,*
And hides his Greatneſs, and thoſe Glorious Rayes
Of Majeſty, which had been over bright,
And too reſplendent for poor Mortals ſight ;
And under this diſguiſe, the King of Kings,
The Meſſage of his Father's Mercy brings ;
Solicits Man's return ; pay's the Price
Of his Tranſgreſſion by the Saerifice
Of his own Soul ; and undertakes to cure
Their Sin, their Peace and Pardon to procure ;
To conquer Death for him; and more than this,
To ſettle him in Everlaſting Bliſs.
And now, O man, could this exceſs of Love,
Thy Thankfulneſs to ſuch a height improve,
That it could fire thy Soul into one flame
Of Love, to only him that bought the ſame
At ſuch a rate, yet ſtill it were too ſmall
To recompence thy Saviour's Love withal ;
Once did he give thee Being from the duſt,
And for that only Being, 'twere but juſt
To pay thy utmoſt ſelf : But when once more
Thy Being, and thy Bliſs he did reſtore
By ſuch a means as this, it doth bereave
Thy Soul of hopes of recompence, and leaves

Thy Soul insolvent. Twice to him this day
Thou ow'st thy self, yet but One self canst pay.

II.

Without Date.

The Prince of Darkness, *fleſht with Victory*
In our firſt Parents firſt Apoſtacy,
Uſurpt a Lawleſs Soveraignty on Man,
Revolted thus from his firſt Soveraign:
And though by that Apoſtacy he found,
Under the chains of death his Vaſſal bound,
Yet to ſecure his Empire, he o're-ſpread
The World with Darkneſs, and thereby did lead
His Captives as he pleaſed: Thus he bears
His Rule uſurped near four thouſand years;
Except ſome ſmall confin'd Plantation,
Within a Family or Nation.
But now to put a period to this Raign
Of this Uſurper, and reduce again
Man *to his Juſt Subjection, 'tis decreed*
That Man from this Subjection ſhall be Freed;
And this not by the abſolute Command
Of an immediate Power, nor ſhall the Bands
Of Angels Glorious Hoſts ingaged be,
To reſcue Man from this Captivity:
But God an unſuſpected means *intends,*
And yet moſt ſuitable unto this end.
Sin ſtain'd our Nature, and the Serpents *wile,*
Did man of Innocence and Life beguile:
By Man his head is cruſhed; the Lawful Lord
Unto his Creature, Man to his Life reſtor'd;

A Virgin Son *is Born: This Rising Sun,*
The Worlds inthralling darkness overruns;
A Child to us is Born, whose Innocence,
Our Natures spot and stain doth purge and cleanse;
His Wounds, our Cure; his Bonds, our Liberty,
His Death becomes our Life, our Victory.
And this is He, whose Birth we celebrate,
And from this Day our Happiness do date.

III.

Reader, behold and wonder. There was one Christmas-Day. 1656.
Obliged to his Prince, and him alone
In all the Bonds, which Duty, Gratitude,
Or Love could fasten; such as might exclude
All thoughts of a Defection; yet this man
Breaks all; rebels against his Soveraign;
He flies, is apprehended; sentenc'd; cast;
And die he must; the final Sentence past
Knows no reversal. Lo! in that very Now,
Wherein the Offender waits his fatal blow;
The injur'd Lord doth substitute his own,
His only Son, *into the Prisoner's room,*
Who takes the blow, due to the Traitor, dies,
The Traitor's punishment to satisfie.
The Case is Mine and Thine. By all the Bands
Of Nature, Love and Covenant, we stand
Ingaged to Almighty God; we fell
From that Allegiance, when we did rebel

Againſt his Law in Adam: *By that Law*
We were condemn'd to die; no help we ſaw,
Or hope of reſcue: Then did his Majeſty
Unvail that admirable Myſtery
Of our Redemption: The Eternal Son
Of the Eternal God deſcends; becomes
Man for our ſake, and in our ſtead doth ſtand,
And intercepteth from his Father's hand,
That ſtroke that was our due, becomes the Price
Of our Redemption, and our Sacrifice.

IV.

Chriſtmas-Day. 1652. *When I begin ſadly to think upon*
Our Bleſſed Saviour's incarnation,
How he, that was before the World began,
In time aſſum'd our fleſh, became a Man;
And in one Perſon, one Immanuel,
God in his Creature did together dwell;
That ſtrange deſcent, when he was pleas'd to take
His Creature's Nature for his Creature's ſake,
And tread thoſe ſteps of Birth and Infancy,
Which Mortals walk, and after all to die,
And ſuch a death, the wonder doth amaze
My thoughts, whiles on this Myſtery they gaze.
Bleſſed Creator, what had it been to Thee,
If man had never been, or if that he,
Once faln and loſt, had lain Eternally,
Under his juſt deſerved miſery?

But if thou wilt thy Creature have restor'd,
Can no less rate suffice? Must the Great Lord
Of Heaven and Earth, to compass such an end,
So undeserv'd beneath himself descend?
Or if he must, yet why so low? the Son
Of the Immortal God, Man to become?
Had it not been descent enough for him,
To take the nature of a Seraphim?
Or if no other Frame or Nature can
Serve our Redeemer's work, but that of Man;
Yet wherefore must our Blessed Lord be led
Through all those weary steps, which Mortals tread,
Of Infancy and Youth, and Age, the path
That Nature since the Fall obtained hath?
Or rather had gone by those steps of Nature,
And had assum'd that ripeness and that stature,
That Adam *had at first, and so past by,*
And midst these Natural Infirmities?
Or if that might not be, yet why begins
Our Lord his Infant days thus in an Inn,
A Stable, and a Manger? Tost from thence
To Egypt, *for his safeguard and defence?*
His Education mean, and as his Years
Increase, so do his Sorrows and his Tears,
Until it was full Tide, that bitter day,
Wherein the Servant did his Lord betray?
Why was he not as soon as born Proclaim'd
Earth's Mighty Monarch? and then entertain'd
With all the outward Glory and Renown,
That could attend on an Imperial Crown?

Why did not all the Emperours and Kings,
Their Scepters, and their Tribute hither bring.
To make him Great? Silence thy Queſt and know,
The greateſt Worldly Glory was below
The Glory of the Kingdom he deſign'd,
A Kingdom ſeated in the Soul and Mind:
A Heavenly and Eternal Kingdom, ſuch
As doth excel all Earthly Pomp as much
As light excelleth darkneſs; nor is this
All that in this deſcent incloſed is:
Our Saviour's free and great abaſement proves
And magnifies that great exceſs of Love
He bare to Man, when for his only ſake,
So poor, ſo low an Equipage he takes;
Obliging Man by ſweet, yet powerful chains
Of Love and Gratitude to him again.

V.

Chriſtmas-Day. 1667. Jo. 1. 14.

The Word was God, and yet made Fleſh, a ſtrange
Myſterious change and yet without a change:
Two Natures, God and Man moſt ſtrictly joyn'd
Into one Perſon, yet diſtinct remain'd.
But why this great Conjunction? or what end
Could countervail it? What did it portend
Of equal moment? or what great event
Requir'd ſuch means for its accompliſhment?
Was it to ſave poor fallen Man? Alas,
A Worm, a ſinful Worm; one that ſtill was

A

A Rebel to his Maker. How could he
For Love or Pity hope? much leſs to be
Redeem'd at ſuch a rate? But if he ſhould
Hope for a Pardon, yet his Soveraign could
On eaſier terms, Life and a Pardon give;
His only word could bid and make him Live. Ezech. 16. 6.
Peace buſie thoughts, this depth is too profound
For you to fathom, Angels cannot ſound
This Ocean: But yet, if needs you will
Be roaving after it, and ſearching ſtill,
Let this compoſe you: God's deſign *herein,*
Next to his own dear Glory, was to bring
Man to enjoy his Maker, the chief Good,
Wherein alone his Bleſt condition ſtood,
Which once he had, and loſt; and ſince no way
We have our God again to re-injoy,
But him to know and love; each circumſtance
In this deſign are fitted to advance
Thoſe two important Means; *and yet becauſe*
The Wiſe Creator ſeldom breaks thoſe Laws
Himſelf hath ſet, he choſeth to improve,
And to advance that Knowledge *and that* Love,
In this great Work, by Means of ſuch a rate
As might be Powerful, yet accommodate
And proper to our Nature; ſuch as take
And ſuit beſt with his Creatures frame and make.
Should God in his bright Majeſty appear knowled
To teach us him to know, *we could not bear*

The brightneſs of his Glory ; that pure Light
Would diſſipate our Nature, or affright,
Inſtead of teaching us : Again, ſhould we
Learn only from a Mortal Man, 'twould be
Too weak and impotent. God therefore choſe
A middle way, namely to interpoſe
A vail of fleſh before that Majeſty,
Exod. 33. 20. *Which if a Mortal ſhould but ſee, he dies.*
This vail the Glorious Son of God doth take,
And under it with Men, converſe he makes,
Shews them his Father's Will. And none ſo fit
To teach us what to know of God, for it
Lay beſt within his Knowledge. This he ſpeaks
Not in the voice of thunder, neither breaks
Into Seraphick Raptures, but complies
With humane methods ; cloaths great Myſteries
In plain diſcourſes ; uſeth Arguments,
That are moſt forcible to gain aſſent
From humane Reaſon ; gently ſtoops to ſenſe
In Miracles, the greateſt evidence
Of Truth our Nature knows, and in this ſtill
Ma. 42. 2. *And gentle voice, his hearers Souls he fills*
With profitable Truths ; yet to evince
1 King. 19. 12. *That God was in that voice, and evidence*
His Miſſion, and his Doctrine both Divine,
He lets ſo much of's native Glory ſhine,
Refracted through this cloud of fleſh, ſuch light
As ſweetly might convince, but not affright.
And ſince our Maker knows nothing incites
Love. *Our* Love *with greater fervor, nor invites*

O

Our humane Nature more, than when we ſee
Surpaſſing undeſerved Love to be
Firſt ſhown to us, he chooſeth to expreſs
His Love ſo highly to us, and to dreſs
The whole œconomy of Man's Redemption
With ſo much tenderneſs, ſuch condeſcention,
Such matchleſs inſtances that did excel
Example, never had a parallel.
Poor wretched Man! Thou waſt a loſt, undone,
Diſtreſſed, worthleſs, fallen Creature, one
That hadſt rebell'd againſt thy God, and though
Under the Chains of Death, thou didſt not know
Nor feel thy bondage, that did'ſt rather ſcorn
Than ſeek a Pardon; yet in this forlorn
Eſtate of thine, thy injur'd Maker ſends
His Son to ſeek and ſave thee, He deſcends
To ſave his Rebel; though he did not need,
He ſeeks thy Love, becomes a Man to bleed
And die for thee, an Enemy that never
So much as asked help, and to deliver
Thy Soul from endleſs Death, and with his own
Abaſement to procure for thee a Crown,
And tell me now, if ever any thing
Could be contriv'd by leſs than Heaven to bring
Man to return, and love his God, that fits
So well our frame, or that ſo kindly hits
Our beſt affections ſtrings. Sure none but he
Who knew, becauſe he made our hearts, could ſee
What might endear it moſt, exactly knew
All the approaches, every avenue

That gives acceſs to it, could only frame
A means ſo ſuitable to win the ſame.
Me-thinks in this deſign I cannot tell,
Whether the Wiſdom or the Love excel;
Both wonderful, and both may juſtly move,
And ariſe our Admiration and our Love.
And he that thinks but of it, and yet can
Deny his dear-bought Love, hath put off Man.

VI.

Chriſtmas-Day. 1662. *The Sun of Righteouſneſs when he aroſe*
In our Horizon *here, did not diſcloſe*
Himſelf with ſplendor: There's no Court prepar'd,
Nor ſtately Edifice, or Structure rear'd
For his Reception: This great Potentate,
And Prince of Heaven and Earth aſſumes no State
When he aſſumes our Nature but conceals
His Oriental Luſtre under Vailes
And Clowds of Lowlineſs: Firſt he takes
Not the Angelick Nature but he makes
Our Fleſh his Mantle, where he doth infold
That light which Seraphims *cannot behold*
Without amazement; and this he aſſumes
Not from ſome Princeſs decked with plumes
Of Honour and of Wealth; but from a low
And poor, though noble Virgin; and if now
We think his Birth in ſome great Court to find,
We are deceiv'd, poor Bethlem *is deſign'd*

For

For his first breath; and in that Town an Inn,
And in that Inn, a Stable; there begins
This blest Epiphany; *the World affords*
No better room to entertain her Lord.
And now, if only on the History
We gaze, we look too short, the Mystery
Is fruitful: Christ began to teach
And be at once, and e're he spake to Preach.
It doth command thy Faith, *when thou dost see*
Effects of greatest weight produc'd to be
From things without all humane Grandeur, then
Thou must subscribe, the power is not of Men,
But God. Great consequents do then speak best,
Almighty God when Man, they do speak least.
Again, it gives thee a true estimate
Of Worldly Pomp, *bids thee not over-rate*
That Pageantry: The Lord, who can best try,
And value what is best, did pass it by.
Again, thy Saviour's Infant-Pattern tells
What his Disciples Duty is, how well
Humility *becometh thee, when he*
The Prince of Life and Glory, chose to be
Thus humble; when he put on flesh, it chides
And checks, and shames poor foolish Mortals
Pride.
Lastly, this miracle of Love should fire
Thy Heart with Love *again, and with desires*
Of suitable returns; and yet if still
It doth exceed thy power, as sure it will;
Yet such a Heart becomes a Sacrifice
Accepted, and thy other wants supplies.

VII.

VII.

Christmas-Day. 1663.

When the great Lamp of Heaven, the Glorious Sun,
Had touch'd his Southern period, and begun
To leave the Winter Tropick and to climb
The Zodiacks ascending Signs, that time
The brighter Sun of Righteousness *did choose*
His beams of Light and Glory to disclose
To our dark lower World; and by those Rays
To chace the Darkness, and to make it day.
And lest the Glorious and Resplendent Light
Of his Eternal Beam, might be too bright
For Mortals eyes to gaze upon; he shrouds
And cloaths his fiery Pillar with the Cloud
Of Humane Flesh, that in that dress he may
Converse with Men; acquaint them with the way
To Life and Glory; shew his Father's mind
Concerning them, how Bountiful and Kind
His thoughts were to them; what they might expect
From him, in the Observance or Neglect
Of what he did require; and then he Seal'd
With his dear Blood, the Truth he had reveal'd.

VIII.

Christmas. Day. 1657.

When the Almighty doth his first born bring
Into the World, behold how every thing

Doth

Doth ſtrive to bear him Witneſs, and proclaim Heb. 12.
That this was he on whoſe moſt healing Name
Man's Reſtitution lay; the Woman's Seed Mat. 1.21.
Promis'd in Eden; *thus it was Decreed,*
To print an Eminence on that Day,
Within whoſe Womb ſo great concernment lay.
And firſt thoſe Propheſies *that ſeem'd to lie*
In a long ſleep, the Day-ſpring from on high, Luk. 1.78.
Summons them up; to Bethlem *they are ſent,*
And there they read their own accompliſhment.
Here Abraham *finds his Promis'd Seed, in* Gen. 12. 3.
whom
The Nation's Bliſs was wrapt; David *his Son,* Jer. 23. 5.
And yet his Lord; Jacob's *dim aged eye* pſa. 110. 1.
Beholds his wiſhed Shilo; Jeremy, Ge. 49. 10. Jer. 23. 6.
The Lord our Righteouſneſs; Ezechiel, Ezek. 34. 23.
His Kingly Shepherd; Iſay, Immanuel, Iſa. 7. 14.
The Virgin's Son; Wiſe Daniel, *while he ſeeks,* Dan. 9. 25.
He finds within the compaſs of his Weeks,
Meſſiah's Birth, where Micha's *Propheſie* Mich. 5. 2.
Before preciſely fixt it; Malachy, Mal. 3. 1.
The laſt of all the ancient Prophets here
Of the New Covenant, finds the Meſſenger.
Theſe and an Army more of Propheſies,
Like Stars of ſeveral magnitudes ariſe
From ſeveral periods, and then fix their ſtation,
Conjoyn'd in one great Conſtellation,
Juſt over Bethlem *with that Eaſtern Star,*
And joyntly ſing, We here fulfilled are.
Hither comes alſo Moſes *with a train*
Of Types *and Sacrifices, which contain* Heb. 10. 1.

Shadows

Deut. 18. 15. *Shadows of that great Prophet he foretold;*
This day unvails their face and his, unfolds
Their Myſteries; and here with one conſent
They publiſh all; Lo! this was he we meant.
Luke 2. 9. 15. *The* Bleſſed Angels *from the Heavens deſcend,*
The Prince of Heavens Birth-day to attend;
And cloath'd with Light and Glory, they became
The Heralds thoſe glad tidings to proclaim
Unto the watchful Shepherds: *forthwith they*
Luk. 2. 15. 17. *To* Bethlem, *as directed, haſt away,*
And find as they were told, and every where,
What they had ſeen and heard, they do declare.
And that the Heavens, as well as Angels, may
Contribute ſomewhat to this ſolemn Day;
Matth. 2. *A* Star *is born, that ne're before appear'd,*
Whoſe courſe ſo wiſely through the air is ſteer'd
To Bethlem, *that by it, as by a thred,*
The Eaſtern Wiſe-men *thither juſt are lead;*
Numb. 24. 17. *And there it makes a halt, and ſo do they,*
To Jacob's *Star, while they their homage pay.*
Luk. 2. 25. *When after* Mary *to the Temple went,*
Col. 1. 15. *Her and her Maker's Firſt-born to preſent,*
Thither by ſecret Providence are brought
Simeon *and* Anna, *that of long had ſought*
For Iſrael's *Conſolation; there they ſee*
The hope they ſought, and witneſs this is he.
Thus did our Lord no ſooner land among
Us Mortals, but immediately a throng
Of ſtrange and Wonderful Conjunctures ſwarm
To this Divine Attractive, and allarm

The

The unexpecting World that he for whom
The World was made, into the World is come.
A thing exceeding Wonder, therefore fit
That Wonders ſhould atteſt and publiſh it.

IX.

Reader, the Title of this Solemn Day, Without Date.
And what it doth import, doth bid thee ſtay,
And read, and wonder. 'Tis that Myſtery
That Angels gaze upon; Divinity
Aſſuming Humane Fleſh; Th' Eternal Son
Of the Eternal God, is Man become.
But why this ſtrange Aſſumption? or what end
Equivalent, could make him to deſcend
So far beneath himſelf, and equalize
The Miracle of ſuch an enterpriſe?
Tet ſtay and wonder: Undeſerved Love
To Man, to ſinful Man, did only move
This ſtoop from Heaven to Earth, and *all to win*
And reſcue loſt and fallen Man from Sin,
And Guilt, and Death, and Hell; and re-inſtall
Him in that Happineſs loſt by his Fall;
And greater, Everlaſtingly to dwell
In Bleſſedneſs: So that thou can'ſt not tell
Which of the two the greater Wonder proves,
Thy Saviour's Incarnation, or his Love.
But both conclude thou doſt not give, but pay
A Debt, in the Obſervance of this Day.

X.

X.

Without Date.

When Great Events *occur, or only ſuch*
As do concern our ſelves, we think not much
To print their Memories upon that Day
Yearly, wherein they happen, that it may
Become a Living Hiſtory, *and tell*
To after Ages what long ſince befell;
But this great Day's *Inſcription doth out-vie,*
And ſilenceth all other Hiſtories.
It bears the Memory of that great Day,
Wherein, when all Mankind incloſed lay
Under the Curſe of God, th' Eternal Word,
Did here aſſume our Fleſh, and Nature's Lord
Subſcrib'd to Nature's Laws, is Born and Dyes
To reſcue us, that were his Enemies.
Immanuel's *Birth, the Day-ſpring from on high,*
Though glimmering before in Propheſies,
And ſwadled up in Types ſo many years,
Now dawns, and like the Morning doth appear,
A new unheard of Heſperus, *a* Star,
This Riſing Sun to uſher, and prepare
Mens minds with wonder, is deſign'd and ſent
Into the Eaſt; the Wiſemen *ſaw, and went*
To Bethlem, *where their Tribute they do pay*
Unto the Prince of Peace, who though he lay
Meanly Inthron'd, yet Majeſty Divine,
Through all thoſe vailes of Poverty did ſhine.
And now, as by the guidance of a Star,
The Eaſtern Wiſemen thus conducted are

To

To Jacob's *Star; ſo this great News is ſent*
To meaner men, by means more eminent:
The Birth of Iſrael's *Shepheard yet unknown*
To ſimple Shepheards by an Angel's *ſhown.*
And whiles the Shepherds *watch their Sheep, the Night*
To entertain this News, by Heaven's Light,
Is chang'd to day, and a Cœleſtial Quire
Of Heavenly Citizens, who no leſs admire
The News than they, to whom they tell it, ſing
The happy Tidings of this new born King:
Glory to God on high, on the Earth Peace
To Men, their comfort and their hopes increaſe.
And ever Bleſſed be thy glorious Name
O thou Eternal, that contriv'd'ſt this frame
Of Wonder, and of Love, to ſend thy Son
Partaker of our Nature to become,
That thy loſt Creatures may become partakers
By him of Light and Glory with their Maker.

XI.

The Angels, *whoſe pure Natures had no ſpot* Chriſtmas-Day. 1655. Luk. 2. 13.
Of Sin or Guilt, and therefore needed not
An Expiation; yet when ſent they were,
The tidings of that Peace and Joy to bear,
Which this Day dawn'd to Man, they fill the skies
With Acclamations: Glory to God on high,

Peace

Peace on the Earth, good Will to Man; thus they
Rejoyce to see the spring of others joy.
And shall the Angels when the news they bring
Of Bliss to Man, an Heavenly Anthem sing,
And Man *be silent? Man, for whose only sake,*
Our blessed Lord did Humane Nature take,
And stoopt below the Angels, to install
And place Man in a state Angelical.
Dear Lord, our Hearts are narrow, let thy Love
Fill and inlarge their compass, and improve
Their due returns, that as thy Loves extent,
Did cause that strange and wonderful descent
Of Heaven to Earth, so it again may raise
Our Earth to Heaven, our hearts to thee in praise.

XII.

Christmas-Day. 1666.

The great design, the Word becoming Man,
For Man's Redemption, laid ere the World began
In God's Decree, so closely was directed
Through many Ages, that 'twas scarce suspected
By the concerned World: and when it came
To its accomplishment, even then the same
Concealed; the Cratch, and Infancy,
And Humane Nature hid the Deity.
But though this lower world but *little thought*
What Guest they had, the News was quickly brought

Unto

Unto the Court of Heaven, the Angels *take*
The first Alarm, and streight their flight they make.
Unto the drousie Earth; the first they meet
Were watching Shepherds; these by night they greet
With this blest tidings, and to solemnize
The Birth-day of their King, they fill thes kies
With Songs of Praise. The Heavens *to bear a share*
In this Solemnity, dispatch a Star
Into the East, to let the Wisemen know
The Prince of Peace is born, and to shew
The way unto that station, where they might
Behold that great and long expected sight.
And now the World *thus rouz'd by Heaven, begins,*
To take the Alarm, and it quickly rings
With the Messiah's Birth; the Shepherds *drew*
To Bethlem *find the Angels tydings true;*
And publish it: the Wisemen *come and see,*
Their Guides report and conduct true to be,
And they proclaim it: then *come* Kings *and bring,*
And pay Tribute to their Infant King.
Thus the Almighties Wisdom sends a train
Of Wonders and Remarks to entertain
And wait upon this greater Wonder; Crowns
The Birth-day of his Son with what renown
The world could contribute, and seems to fit
All Circumstances, that they render it:

As ſolemn, ſignal, memorable as
The great importance of the *buſineſs was.*
Which chides our proud and narrow hearts,
if we
Shall ſtarve the Memory *of that, which he*
Strove to make ſignal, while we think a Day
Too much to that Solemnity *to pay.*

XIII.

Chriſtmas. Day. 1658.

What! the Meſſias *Born, and ſhall* a Day
Be thought too much expenſiveneſs to pay
To that Memorial? *Shall an* Anniverſe
Be kept with Oſtentation to reherſe
A mortal Princes Birth-day, or repeat
An Eighty eight, or Powder-plots defeat,
A Purim, *or ſome petty Victory,*
Though with the Victors loſs or infamy?
And ſhall we venture to exterminate,
And ſtarve at once the Memory and Date
Of Chriſt Incarnate, wherein ſuch a ſtore
Of joy to Mortals lay, as nere before
The Sun beheld, a Treaſury of Bliſs;
The birth-day of the World as well as his?
Ingrateful Man! It was for only thee,
And for thy Reſtitution that he
Did ſtoop to wear thy raggs, choſe a deſcent
Below himſelf and Angels, was content
Thus to aſſume thy Nature, and thereby
His paſſing love to thee to magnifie.

And

And canst thou thus requite it, to deface
This days inscription of it, or to raise
The name it bears, that future Ages may
Forget as well the Blessing, as the Day?
Dear Lord, when to thy Honour I design
To give a Day, *'twas what before was thine;*
But were it mine, I only pay a debt
To the Remembrance of this Benefit.

XIV.

This Day *by commendable use design'd* Christmas-
To bear this great Memorial, and remind Day. 1668.
Forgetful Mortals of that Benefit
That was of greatest consequence, doth yet
Find various Entertainment: Some decline
Its solemn Use, *as if we might consign*
A Purim, or a Feast to celebrate Esth. 9. 20.
Some Victory, or to commemorate
Some Prince's Birth-day; yet the wondrous Birth
Of Him that was the Prince of Heaven & Earth,
Man-kinds Deliverer, must neglected be,
Without a Day to bear its Memory.
Others *there are that seem for to* contend
For its Observance; *highly do pretend*
To honour it, but 'tis with Luxury,
Riot, Intemperance, and Vanity;
The dreggs of all the years excess are brought
To this Solemnity, as if they thought
Those sins that slew our Lord, the only train
For his reception, or to entertain

His Birth-day. Thus they mock him, and yet cry
Hosannah, *Kiss at once and Crucifie.*
Others again *with greater Innocence,*
Observe *this Feast, and yet* without the sense
Of its true use, but only on the score
Of what their Ancestors did do before:
They take the custom up, they make good chear,
And feast, and dress the house with greens, and wear
Their best Apparel, rest from work and they
Then think t' have fairly kept it Holy-day,
And truely Solemn Signs *are not amiss,*
To welcome such a Festival as this.
The great and wise Creator, when his hand
Jos. 4. 6. Deut. 12. 16. *Had wrought some great deliverance, did command*
Exod. 12. 24, 26. *That solemn Days, and Signs, and Monuments,*
Obvious to sense should be the instruments
To propagate their memory, that might
Be legible to Children, and invite
Their search into the things they meant, whereby
Together with the Signs, the Memory
And Evidence of things of note might reach
To after-times, and Prove as well as Teach.
These great Examples seem to justifie
Such unforbidden signs, to testifie
Our Faith and Joy. But yet this is not all
This Feast *designs; but* it doth chiefly call
For *more: Even lawful signs alone are dry*
And empty shells of this Solemnity.

The Mercies that this Day imports, require
Thy serious attention to admire
The greatneſs of the Wonder and the Love
Thy God at this day ſhewed thee, above
Thy expectation or deſert, the ſpring
Of all thy Hopes and Joyes, that with it brings
Man-kinds Deliverance; it bids thee praiſe
And magnifie his Goodneſs, and to raiſe
Thy higheſt Gratitude; and thou thy beſt
Returns can never recompence the leaſt
Mercies, much leſs this, nor yet ariſe
Unto an anſwerable Sacrifice;
Thou haſt a little Cabinet, may make
A welcome New-Years gift; thy Lord will take
This little Preſent well, *and in good part,*
Becauſe thy beſt, give to thy God thy Heart, Prov. 23. 26.
I mean thy Will, thy Love, thy Truſt, thy Fear,
Thy beſt Affections that inhabit there,
In that ſmall Cell. 'Tis true, thou giv'ſt no more
Than what of right was juſtly his before;
Beſides thy heart is foul, yet he'l accept
And take it well; 'tis all he doth expect. Pſal. 51. 10. Ezek. 11. 19.
Nor is this guilt thy loſs, he'l make it clean,
Fill it with Grace, and give it thee again.

XV.

Bleſſed Redeemer, we do not meet this Day Chriſtmas-Day. 1661.
Of thy Nativity, as well we may,
With ſigns of Joy and Wonder: We do write
Thy Name upon it, and ſeem with delight

To

To welcome its return; we trim and dreſs
Our houſes all with greens, and ſeem no leſs
Joyful to entertain the happy News
Of thy deſcent from Heaven than once the Jews
Mat. 21. 8. *Did thy deſcent from* Olivet; *we ſing*
Hoſanna's *at this Birth-day of our King;*
And ſurely 'tis well done, but 'tis not all;
Chriſtian, from thee this ſolemn day doth call
For *ſomewhat more, without which all the reſt*
Will prove but empty Complements at beſt:
Thy Lord muſt be thy life; thou muſt be brought
Under his Yoke and Rule; thou muſt be wrought
Into his likeneſs; Chriſt muſt formed be
Gal. 4. 19. *Firſt in his Virgin-Mother, then in thee.*

XVI.

Chriſtmas-Day. 1659. Luk. 2. 7.

But art thou come, dear Saviour? hath thy Love
Thus made thee ſtoop, & leave thy Throne above
The lofty Heavens, and thus thy ſelf to dreſs
In duſt to viſit mortals? Could no leſs
A condeſcention ſerve? And after all,
The mean reception of a Cratch and Stall?
Dear Lord, I'l fetch thee thence, I have a Room,
'Tis poor, but 'tis my beſt; if thou wilt come
Within ſo ſmall a Cell, where I would fain
Mine and the World's Redeemer entertain.
I mean my Heart. 'Tis ſluttiſh, I confeſs,
And will not mend thy lodging, Lord, unleſs
Thou ſend before thy Harbinger, I mean
Thy pure and purging Grace to make it clean,

And

And ſweep its naſty corners, then I'l try,
To waſh it alſo with a weeping eye:
And when 'tis ſwept and waſht I then will go,
And with thy leave, I'l fetch ſome flowers that grow
In thine own Garden, Faith, and Love to thee;
With thoſe I'l dreſs it up, and theſe ſhall be
My Roſemary and Bays; yet when my beſt
Is done, the room's not fit for ſuch a Gueſt;
But here's the cure, Thy preſence Lord, alone
Will make a Stall a Court, a Cratch a Throne.

XVII.

Chriſtmas-Day. 1665.

The Prince of Heaven, from amidſt the throng
Of Glorious Angels, did come down among
His earthly Cottagers, and did inſhrine
In vail of fleſh his Majeſty Divine.
But they ſcarce own'd their Prince, nor can afford
No better Preſence-Chamber for their Lord,
But a poor Stable, nor no better Chair
Of State, but what their kinder Beaſts could ſpare,
A Manger. Bleſſed Lord, ſuch a receit
Might have provok't thy Glory to retreat
To Heaven again, but that thy great reſpects
To Man's Salvation conquer'd all neglects.
But yet, my Deareſt Lord, methinks I fain
Would find ſome better place to entertain

Thy

Thy Majesty with more respect ; I have
A little room, where I would gladly crave
Thy residence; not that I think it fit
For thy Receit or Majesty, but yet
It is the best I have : Besides I find
In some what I have read, it suits thy Mind;
My Heart I mean ; It is, I do confess,
A little narrow lodging, and much less
Than doth become so great a Guest ; Besides
Another fault I may not, cannot hide,
It is but foul and sluttish, worse I fear
Than was thy Bethlem *Stable, so that here*
Thy Lodging will be chang'd, not mended, yet
If thee into my heart I can but get,
Thy Residence will cleanse and better it,
And though it finds it not, 'twill make it fit,
For thy Receit, thy presence : Christ, alone
Turns Earth to Heaven, and makes a Stall a Throne.

FINIS.